

Infant-Baptism A Part And Pillar Of Popery

Dr. John Gill D.D.

Infant-Baptism
A
Part And Pillar Of Popery

A Vindication of a Paragraph in a Preface to a Reply to Mr Clarke's Defence of Infant- Baptism

To Which Is Added

A Postscript containing a full an sufficient Answer to Six Letters of Candidus, on the Subjects and Mode of Baptism, &c.

Plus several items on the subject of Baptism

By Dr John Gill D.D.

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PUBLISHERS NOTE

This republication to Dr John Gills works on the subject of baptism was prompted by recent claims of those who practice infant baptism who argue that it is a sign of the Covenant and that it relates to circumcision.

Dr John Gill argues that infant baptism is part and pillar of Popery.

There are several publications we recommend relating to Soteriology and Eschatology, listed at the back of this book, and for those familiar with the doctrines of grace and Strict and Particular Baptist, the book, The Bierton Crisis my be helpful.

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1 INFANT-BAPTISM A PART AND PILLAR OF POPERY

Being called upon, in a public manner, to give proof of what I have said concerning infant-baptism, in a preface to my reply to Mr. Clarke's Defense, etc. [A Defense of the Divine Right of Infant Baptism, etc., Peter Clark, Boston, 1752] or to expunge it, I readily agree to the former, and shall endeavor to explain myself, and defend what I have written; but it will be proper first to recite the whole paragraph, which stands thus: "The Paedobaptists are ever restless and uneasy, endeavoring to maintain and support, if possible, their unscriptural practice of infant-baptism; though it is no other than a pillar of popery; that by which Antichrist has spread his baneful influence over many nations; is the basis of national churches and worldly establishments; that which unites the church and world, and keeps them together; nor can there be a full separation of the one from the other, nor a thorough reformation in religion; until it is wholly removed: and though it has so long and largely obtained, and still does obtain; I believe with a firm and unshaken faith, that the time is hastening on, when infant-baptism will be no more practiced in the world; when churches will be formed on the same plan they were in the times of the apostles; when gospel-doctrine and discipline will be restored to their primitive lustre and purity; when the ordinances of baptism and the Lord's Supper will be administered as they were first delivered, clear of all present corruption and superstition; all which will be accomplished, when "The Lord shall be king over all the earth, and there shall be one Lord and his name one." Now the whole of this consists of several articles or propositions, which I shall re-consider in their order.

I. That infant baptism is a part and pillar of popery; that by which Antichrist has spread his baneful influence over many nations: I use the phrase infant-baptism here and throughout, because of the common use of it; otherwise the practice which now obtains, may with greater propriety be called infant-sprinkling. That, unwritten traditions with the Papists are equally

the rule of faith and practice, as the holy Scriptures, will not be doubted of by any conversant with their writings. The Council of Trent asserts that "Traditions respecting both faith and manners orally delivered and preserved successfully in the Catholic church, are to be received with equal affection of piety and reverence as the books of the Old and New Testaments." (Sess. 4, Decret. de Canon. Script.); yea the Popish writers prefer traditions to the Scriptures. Bellarmine says, "Scriptures without tradition, are neither simply necessary, nor sufficient, but unwritten traditions are necessary. Tradition alone is sufficient, but the Scriptures are not sufficient." De Verbo Dei., c. 4, sect. I, 6. Another of their writers asserts, that "The authority of ecclesiastic traditions is more fit than the scriptures to ascertain anything doubtful, even that which may be made out from scripture, since the common opinion of the church and ecclesiastical tradition are clearer, and more open and truly inflexible; when, on the contrary, the scriptures have frequently much obscurity in them, and may be drawn here and there like a nose of wax; and, as a leaden rule, may be applied to every impious opinion." Pighius apud Rivet. Cathol. Orthodox., Tract 1, p. 99. Bailey the Jesuit, thus expresses himself, "I will go further and say, we have as much need of tradition as of scripture, yea more; because the scripture ministers to us only the dead and mute letter, but tradition, by means of the ministry of the church, gives us the true sense, which is not had distinctly in the scripture; wherein, notwithstanding, rather consists the word of God than in the alone written letter; it is sufficient for a good Catholic, if he understands it is tradition, nor need he to inquire after anything else." Apud ib., p. 142.; and by tradition, they mean not tradition delivered in the Scripture, but distinct from it and out of it; unwritten tradition, apostolical tradition, as they frequently call it, not delivered by the apostles in the sacred Scriptures, but by word of mouth to their successors, or to the churches; that we may not mistake them. Andradius tells us, "That of necessity those traditions also must be believed, which can be proved by no testimony of scripture:" and

Petrus a Soto still more plainly and openly affirms: "It is," says he, "a rule infallible and catholic, that whatsoever things the church of Rome believeth, holdeth and keepeth, and are not delivered in the scriptures, the same came by tradition from the apostles; also all such observations and ceremonies, whose beginning, author, and original are not known, or cannot be found, out of all doubt they were delivered by the apostles." (See the Abstracts of the History of Popery, Part 2, pp. 252,253.) This is what is meant by apostolic tradition.

Now the essentials of popery, or the peculiarities of it, are all founded upon this, even upon apostolic and ecclesiastic tradition; this is the Pandora from whence they all spring; this is the rule to which all are brought, and by which they are confirmed; and what is it, be it ever so foolish, impious and absurd, but what may be proved hereby, if this is admitted of as a rule and test? It is upon this foot the Papists assert and maintain the observation of Easter, on the Lord's Day following the 14th of March, the fast of Quadragesima or Lent, the adoration of images and relics, the invocation of saints, the worship of the sign of the cross, the sacrifices of the mass, transubstantiation, the abrogation of the use of the cup in the Lord's Supper, holy water, extreme unction or the chrism, prayers for the dead, auricular confession, sale of pardons, purgatory, pilgrimages, monastic vows, etc.

Among apostolical traditions infant-baptism is to be reckoned, and it is upon this account it is pleaded for. The first person that asserted infant-baptism and approved it, represents it as a tradition from the apostles, whether he be Origen, or his translator and interpolator, Ruffinus; his words are, "For this (i.e., for original sin) the church has received a tradition from the apostles, even to give baptism unto infants." Origin. Comment. in Epist. and Roman., Bk.5, fol. 178. I. Austin, who was a warm advocate for infant-baptism, puts it upon this footing, as a custom of the church, not to be despised, and as an apostolic tradition generally received by the church (De Genef., Bk.l0, c.21, et De Baptismo

Contr. Donat., Bk. 4, c. 23,24); he lived in the fourth century, the same Ruffinus did; and probably it was from his Latin translation of Origen, Austin took the hint of infant-baptism being an apostolic tradition, since no other ecclesiastical writer speaks of it before as such; so that, as Bishop Taylor observes, "This apostolical tradition is but a testimony of one person, and he condemned of many errors; so that, as he says, to derive this from the apostles on no greater authority, is a great argument that he is credulous and weak, that shall be determined by so weak a probation, in a matter of so great concernment." (Liberty of Prophesying, p. 320); and yet it is by this that many are determined in this affair: and not only Popish writers, as Bellarmine and others make it to be an apostolical tradition unwritten; but some Protestant-Paedobaptists show a good will to place infant-baptism among the unwritten sayings and traditions of Christ or His apostles, and satisfy themselves therewith. Mr. Fuller says, "We do freely confess that there is neither express precept nor precedent in the New Testament for the baptizing of infants;" yet observes that St. John saith, ch. 21:25, "And there are also many other things, which Jesus did, which are not written; among, which for ought appears to the contrary, the baptizing of these infants (those whom Christ took in his arms and blessed) might be one of them." Infants Advocate, p. 71,150. In like manner, Mr. Walker argues, "It doth not follow our Savior gave no precept for the baptizing of infants, because no such precept is particularly expressed in the scripture; for our Savior spoke many things to his disciples concerning the kingdom of God, both before his passion, and also after his resurrection, which are not written in the scriptures; and who can say, but that among those many unwritten sayings of his, there might be an express precept for infant-baptism?" Modest Plea, p. 268. And Mr. Leigh, one of the disputants in the Portsmouth-Disputation, suggests, that though infant-baptism is not to be found in the writings of the apostle Paul extant in the scriptures, yet it might be in some writings of his which are lost, and not now extant (Narrative of the Portsmouth

Disputation, p. 16,17,18); all which is plainly giving up infant-baptism as contained in the sacred writings, and placing it upon unwritten, apostolical tradition, and that too, conjectural and uncertain.

Now infant-baptism, with all the ceremonies attending it, for which also apostolical tradition is pleaded, makes a very considerable figure in the Popish pageantry; which according to pretended apostolical tradition, is performed in a very pompous manner, as by consecration of the water, using sponsors, who answer to the interrogatories, and make the renunciation in the name of the infant, exorcisms, exsufflations, crossings, the use of salt, spittle, and oil. Before the party is baptized, the water is consecrated in a very solemn manner; the priest makes an exorcism first; three times, he exsufflates or breathes into the water, in the figure of a cross, saying, "I adjure thee, O creature of water;" and here he divides the water after the manner of a cross, and makes three or four crossings; he takes a horn of oil, and pours it three times upon the water in the likeness of a cross, and makes a prayer, that the font may be sanctified, and the eternal trinity be present; saying, "Descend from heaven and sanctify this water, and give grace and virtue, that he who is baptized according to the command of thy Christ, may be crucified, and die, and be buried, and rise again with him." The sponsors, or sureties, instead of the child, and in its name, recite the creed and the Lord's prayer, make the renunciation of the devil and all his works, and answer to questions put in the name of the child: the form, according to the Roman order, is this: "The name of the infant being called, the presbyter must say, Dost thou renounce Satan? A. I do renounce; and all his works? A. I do renounce; and all his pomps? A. I do renounce: three times these questions are put, and three times the sureties answer." The interrogations are sometimes said to be made by a priest, sometimes by a presbyter, and sometimes by an exorcist, who was one or the other, and to which the following question also was added: "Dost thou believe in God the Father

Almighty, creator of heaven and earth, etc.? A. I believe." Children to be baptized are first exsufflated or breathed and blown upon and exorcised, that the wicked spirit might be driven from them, that they might be delivered from the power of darkness, and translated into the kingdom of Christ: the Roman order is, "Let him (the minister, priest, deacon or exorcist) blow into the face of the person to be baptized, three times, saying, Go out thou unclean spirit, and give place to the Holy Ghost, the Comforter." The form, according to St. Gregory, is, "I exorcise thee, 0 unclean spirit, in the name of the Father, and of the Son, and of the Holy Ghost, that thou go out and depart from this servant of God." Salt also is put into the mouth of the infant, after it is blessed and exorcised, as a token of its being seasoned with the salt of wisdom; and that it might be preserved from the corruption and ill savor of sin: the priest first blesses the salt after this manner: "I exorcise thee, O creature of salt; and then being blessed, it is put into the mouth of the infant saying, Receive the salt of wisdom unto life everlasting." The nose and ears of infants at their baptism are touched with spittle by the priest, that they may receive the savor of the knowledge of God, and their ears be opened to hear the commands of God; and formerly spittle was put upon the eyes and upon the tongue, though it seems now disused as to those parts; and yet no longer than the birth of King James the First, it seems to have been in use; since at his baptism his mother sent word to the archbishop to forbear the use of the spittle, saying, "She would not have a pocky priest to spit in her child's mouth," (Abstract of the History of Popery, Part 1, p. 114); for it seems the queen knew that the archbishop, who was Hamilton, Archbishop of St. Andrews, then had the venereal disease (Vid. Rivet. Animadv. in Grot. Annotat. in Cassander. Consultat., p. 72). And so in the times of the martyrs in Queen Mary's days; for Robert Smith, the martyr, being asked by Bonner, in what point do we dissent from the word of God? meaning as to baptism; he answered, "First, in hallowing your water in conjuring of the same, in baptizing children with anointing and spitting their mouths,

mingled with salt, and ma other lewd ceremonies, of which not 0 point is able to be proved in God's word." Fox's Acts and Monuments, Vol. 3, p. 400) All which he calls a mingle mangle. Chrism, or anointing both before and after baptism, is another ceremony used at it; the parts anointed are the breast a shoulders; the breast, that no remains the latent enemy may reside in the pan baptized; and the shoulders, that he may be fortified and strengthened to do go(works to the glory of God: this anointing is made in the form of a cross; the oil I put on the breast and beneath the shoulders, making a cross with the thumb; on making the cross on the shoulders, the priest says, "Flee, thou unclean spirit give honor to the living and true God; and when he makes it on the breast, h says, "Go out, thou unclean spirit, give place to the Holy Ghost:" the form used in doing it is "I anoint thee with the oil of salvation, that thou mayest have life everlasting." The next ceremony is that of signing the infant with the sign of the cross: this is made in several parts of the body, especially on the forehead, to signify that the party baptized should not be ashamed of the cross of Christ, and not be afraid of the enemy Satan, but manfully fight against him. After baptism, in ancient times, honey and milk, or wine and milk, were given to the baptized, though now disused; and infants were admitted to the Lord's Supper, which continued some hundreds of years in the Latin church, and still does in the Greek church. Now for the proof of the use of these various ceremonies, the reader may consult Joseph Vicecomes, a learned Papist as Dr. Wall calls him, in his Treatise de Antiguis Baptismi Ritibus ac Ceremoniis, where and by whom they are largely treated of, and the proofs of them given. All which are rehearsed and condemned by the ancient Waldenses in a treatise of theirs, written in the year 1120 (See Morland's History of the Churches of Piedmont, p. 173). It may be asked to what purpose is this account given of the ceremonies used by Papists in the administration of baptism to infants by them, since they are not used by protestant-paedobaptists? I answer, it is to show what I proposed, namely,

what a figure infant-baptism, with these attending ceremonies, makes in popery, and may with propriety be called a part of it; besides though all these ceremonies are not used, yet some of them are used in some protestant-paedobaptist churches, as sureties, the interrogations made to them, and their answers in the name of infants; the renunciation of the devil and all his works, and signing with the sign of the cross; and since these and the others, all of them claim apostolic authority, and most, if not all of them, have as good and as early a claim to it as infant-baptism itself; those who admit that upon this foot, ought to admit these ceremonies also. See a treatise of mine, called The Argument from Apostolic Tradition in Favor of Infant-baptism Considered. Most of the above ceremonies are mentioned by Basil, who lived in the 4th century, and as then in use, and which were had from apostolic tradition as said, and not from the scriptures; and says he, "Because this is first and most common, I will mention it in the first place, as that we sign with the sign of the cross; - - - Who has taught this in Scripture?- - - We consecrate the water of baptism and the oil of unction as well as him who receives baptism; from what scriptures? Is it not from private and secret tradition? Moreover the anointing with oil, what passage in scripture teaches this? Now a man is thrice immersed, from whence is it derived or delivered? Also the rest of what is done in baptism, as to renounce Satan and his angels, from what scripture have we it? Is not this from private and secret tradition?" De Spiritu Sancto, c. 27. And so Austin speaks of exorcisms and exsufflations used in baptism, as of ancient tradition, and of universal use in the church (De Peccat. Orig., Bk. 2, c. 40; De Nupt. & Concup , Bk. 1, c. 20 and Bk. 2. 18). Now whoever receives infant-baptism on the foot of apostolic tradition, ought to receive those also, since they stand upon as good a foundation a that does.

The Papists attribute the rise of several of the above ceremonies to their popes, as sponsors, chrisms, exorcisms etc., though perhaps they were not quite so early as they imagine, yet very

early they were; and infant-baptism itself, though two or three doctors of the church had asserted and espoused it, yet it was not determined in any council until the Milevitan Council in 418, or thereabouts, a provincial of Africa, in which was a canon made for Paedobaptism and never till then: So says Bishop Taylor (Liberty Of Prophesying, p.320,321), with whom Grotius (Comment. on Matt. xix.14) agrees, who calls it the Council of Carthage; and who says in the councils no earlier mention is made of infant-baptism than in that council; the canons of which were sent to Pope Innocent the First (Vid. Centuriat. Magdeburg. cent. 5, c. 9, p. 468, 473; and Epist. August. Ep., 92,93), and confirmed by him: And Austin, who must write his book against the Donatists before this time, though he says the church always held it (infant-baptism) and that it is most rightly believed to be delivered by apostolic tradition (De Baptismo Contra Donatist., Bk. 4, c. 24); yet observes that it was not instituted, or determined and settled in or by councils; that is, as yet it was not, though it afterwards was in the above council confirmed by the said pope; in which council Austin himself presided, and in which is this canon, "Also it is our pleasure, that whoever denies that new-born infants are to be baptized, let him be anathema," and which is the first council that established infant-baptism, and anathematized those that denied it; so that it may justly be called a part of popery: besides baptism by immersion, which continued 1300 years in the Latin church, excepting in the case of the Clinicks, and still does in the Greek church, was first changed into sprinkling by the Papists; which is not an indifferent thing, whether performed with much or a little water, as it is usually considered; but is of the very essence of baptism, is that itself, and without which it is not baptism; it being as Sir John Floyer says, no circumstance, but the very act of baptizing (Essay to Restore Dipping, etc., p. 44); who observes that aspersion, or sprinkling, was brought into the church by the Popish schoolmen (Ibid., p. 58), and our dissenters, adds he, had it from them; the schoolmen employed their thoughts how to find

out reasons for the alteration to sprinkling, brought it into use in the 12th century: and it must be observed, to the honor of the Church of England, that they have not established sprinkling in baptism to this day; only have permitted pouring in case it is certified the child is weakly and not able to bear dipping; otherwise, by the Rubric, the priest is ordered to dip the child warily: sprinkling received only a Presbyterian sanction in times of the civil war, by the Assembly of Divines; where it was carried for sprinkling against dipping by one vote only, by 25 against 24, and then established by an ordinance of Parliament, 1644 (Essay to Restore Dipping etc., p. 12, 32): and that this change has its rise from the authority of the Pope, Dr. Wall (History of Infant-Baptism, Part 2., p. 477) himself acknowledges, and that the sprinkling of infants is from popery "All the nations of Christians," says he, "that do now, or formerly did, submit to the authority of the Bishop of Rome do ordinarily baptize their infants by pouring or sprinkling; and though the English received not this custom till after the decay of Popery, yet they have since received it from such neighbor-nations as had began it in the times of the pope's power; but all other Christians in the world, who never owned the pope's usurped power, do, and ever did, dip their infants in their ordinary use;" so that infant-baptism, both with respect to subjects and mode, may with great propriety be called a part and branch of popery.

But it is not only a part of popery, and so serves to strengthen it, as a part does the whole; but it is a pillar of it, what serves greatly to support it; and which furnishes the Papists with one of the strongest arguments against the Protestants in favor of their traditions, on which, as we have seen, the essentials of popery are founded, and of the authority of the church to alter the rites of divine worship: they sadly embarrass Paedobaptist protestants with the affair of infant-baptism, and urge them either to prove it by scripture, both with respect to mode and subjects, or allow of unscriptural traditions and the authority of the church, or give it up; and if they can allow of unwritten traditions, and the custom

and practice of the church, as of authority in one point, why not in others? This way of arguing, as Mr. Stennet (Answers to Ruffen, p. 173, etc.) observes, is used by Cardinal Du Perron, in his reply to the answer of King James the First, and by Mr. John Ainsworth, against Mr. Henry Ainsworth, in the dispute between them, and by Fisher the Jesuit, against Archbishop Laud; a late instance of this kind, he adds, we have in the controversy between Monsieur Bossuet, Bishop of Meaux, and a learned anonymous writer, said to be Monsieur de la Roque, late pastor of the reformed church at Roan in Normandy. The Bishop, in order to defend the withholding the cup in the Lord's Supper from the laity, according to the authority of the church, urged that infant-baptism, both as to mode and subject, was unscriptural, and solely by the authority of tradition and custom, with which the pretended Reformed complied, and therefore why not in the other case; which produced this ingenuous confession from his antagonist, that to baptize by sprinkling was certainly an abuse derived from the Romish church, without due examination, as well as many other things, which he and his brethren were resolved to correct, and thanked the bishop for undeceiving them; and freely confessed, that as to the baptism of infants, there is nothing formal or express in the gospel to justify the necessity of it; and that the passages produced do at most only prove that it is permitted, or rather, that it is not forbidden to baptize them. In the times of King Charles the Second, lived Mr. Jeremiah Ives, a Baptist minister, famous for his talent at disputation, of whom the king having heard, sent for him to dispute with a Romish priest; the which he did before the king and many others, in the habit of a clergyman: Mr. Ives pressed the priest closely, showing the whatever antiquity they pretended to, their doctrine and practices could by no means be proved apostolic; since they are not to be found in any writings which remain of the apostolic age; the priest, after much wrangling, in the end replied, that this argument of Mr. Ives was as of much force against infant-baptism, as against the doctrines and ceremonies of the church of

Rome: to which Mr. Ives answered, that he readily granted what he said to be true; the priest upon this broke up the dispute, saying, he had been cheated, and that he would proceed no further; for he came to dispute with a clergyman of the established church, and it was now evident that this was an Anabaptist preacher. This behavior of the priest afforded his majesty and all present not a little diversion (Crosby's History of the Baptists, vol. 4, pp. 247,248): and as Protestant Paedobaptists are urged by this argument to admit the unwritten traditions of the Papists; so dissenters of the Paedobaptist persuasion are pressed upon the same footing by those of the Church of England to comply with the ceremonies of that church, retained from the church of Rome, particularly by Dr. Whitby; who having pleaded for some condescension to be made to dissenters, in order to reconcile them to the church, adds: "and on the other hand, says he, if notwithstanding the evidence produced, that baptism by immersion, is suitable both to the institution of our Lord and his apostles; and was by them ordained to represent our burial with Christ, and so our dying unto sin, and our conformity to his resurrection by newness of life; as the apostle doth clearly maintain the meaning of that rite: I say, if notwithstanding this, all our dissenters (i.e., who are Paedobaptists, he must mean) do agree to sprinkle the baptized infant; why may they not as well submit to the significant ceremonies imposed by our church? for, since it is as lawful to add unto Christ's institutions a significant ceremony, as to diminish a significant ceremony, which he or his apostles instituted; and use another in its stead, which they never did institute; what reason can they have to do the latter, and yet refuse submission to the former? and why should not the peace and union of the church be as prevailing with them, to perform the one, as is their mercy to the infant's body to neglect the other?" Protestant Reconciler, p. 289. Thus infant-baptism is used as the grand plea for compliance with the ceremonies both of the church of Rome and of the church of England.

I have added in the preface referred to, where stands the above

clause, that infant-baptism is "that by which Antichrist has spread his baneful influence over many nations;" which is abundantly evident, since by the christening of children through baptism, introduced by him, he has made whole countries and nations Christians, and has christened them by the name of christendom; and thereby has enlarged his universal church, over which he claims an absolute power and authority, as being Christ3s vicar on earth; and by the same means he retains his influence over nations, and keeps them in awe and in obedience to him; asserting that by their baptism they are brought into the pale of the church, in which there is salvation, and out of which there none; if therefore they renounce their baptism, received in infancy, or apostatize from the church, their damnation is inevitable; and thus by his menaces and anathemas, he holds the nations in subjection to him: and when they at any time have courage to oppose him, and act in disobedience to his supreme authority, he immediately lays a whole nation under interdict; by which are prohibited, the administration of the sacraments, all public prayers, burials, christenings, etc., church-doors are locked up, the clergy dare not or will not administer any offices of their function to any, but such as for large sums of money obtain special privileges from Rome for that purpose (Abstract of the History of Popery, Part 1, p. 463. See Fox's Acts and Monuments, Vol. 1, p. 326.): now by means of these prohibitions, and particularly of christening or baptizing children, nations are obliged to comply and yield obedience to the bishop of Rome; for it appears most dreadful to parents, that their children should be deprived of baptism, by which they are made Christians, as they are taught to believe, and without which there is no hope of salvation; and therefore are influenced to give-in to anything for the sake of what is thought so very important. Once more, the baneful influence spread by Antichrist over the nations by infant-baptism, is that poisonous notion infused by him, that sacraments, particularly baptism, confer grace ex opere operato, by the work done; that it takes away sin, regenerates men, and

saves their souls; this is charged upon him, and complained of by the ancient Waldenses in a tract of theirs, written in the year 1120, where speaking of the works of Antichrist, they say, "the third work of Antichrist consists in this, that he attributes the regeneration of the Holy Spirit unto the dead, outward work, baptizing children in that faith, and teaching that thereby baptism and regeneration must be had; and therein he confers and bestows orders and other sacraments, and groundeth therein all his Christianity, which is against the Holy Spirit," (Apud Morland's History of the Churches of Piedmont, p. 148): and which popish notion is argued against and exposed by Robert the martyr (Fox's Acts and Monuments, v. 3, p. 400); on Bonner's saying "if they (infants) die, before they are baptized, they be damned;" he asked this question, "I pray you, my lord, shew me, are we saved by water or by Christ?" to which Bonner replied, "by both;" "then," said Smith, "the water died for our sins, and so must ye say, that the water hath life, and it being our servant, and created for us, is our Savior; this my lord is a good doctrine, is it not?" and this pernicious notion still continues, this old leaven yet remains even in some Protestant churches, who have retained it from Rome; hence a child when baptized is declared to be regenerate; and it is taught, when capable of being catechized to say, that in its baptism it was made a child of God, a member of Christ, and an inheritor of the kingdom of heaven, which has a tendency to take off all concern, in persons when grown up, about an inward work of grace, in regeneration and sanctification, as a meetness for heaven, and to encourage a presumption in them, notwithstanding their apparent want of grace, that they are members of Christ, and shall never perish; are children and heirs of God, and shall certainly inherit eternal life. Wherefore Dr. [John] Owen rightly observes "That the father of lies himself could not easily have devised a doctrine more pernicious, or what proposes a more present and effectual poison to the minds of sinners to be drank in by them." Theologoumena, Bk. 6, c. 3, p. 477.

II. The second article or proposition in the preface is, as asserted

by me, that infant-baptism "is the basis of national churches and worldly establishments; that which unites the church and world, and keeps them together;" than which nothing is more evident: if a church is national, it consists of all in the nation, men, women, and children; and children are originally members of it, either so by birth, and as soon as born, being born in the church, in a Christian land and nation, which is the church, or rather by baptism, as it is generally put; so according to the order of the Church of England, at the baptism of a child, the minister says, "We receive this child into the congregation of Christ's flock." And by the Assembly of Divines, "Baptism is called a sacrament of the New Testament, whereby the parties baptized are solemnly admitted into the visible church." And to which there is a strange contradiction in the following answer, where it is said, that "baptism is not to be administered to any that are out of the visible church;" but if by baptism the parties baptized are solemnly admitted into the visible church, then before baptism by which they are admitted, they must be out of it: one or other must be wrong; either persons are not admitted into the visible church by baptism, or if they are, then before baptism they are out of it, and have baptism administered to them in order to their being admitted into it; and Calvin says, according to whose plan of church-government at Geneva, that of the Scotch church is planned, that baptism is a solemn introduction to the church of God (Epist. Calvin. Ep. ad. N.S.D., p. 441). And Mr. Baxter argues, that "if there be neither precept nor example of admitting church-members in all the New Testament but by baptism; then all that are now admitted ought to come in by baptism; but there is neither precept nor example in all the New Testament of admitting church members but by baptism; therefore they ought to come in the same way now." So then infants becoming members of a national church by baptism, they are originally of it; are the materials of which it consists; and it is by the baptism of infants it is supplied with members, and is supported and maintained; so that it may be truly said, that

infant-baptism is the basis and foundation of a national church, and is indeed the sinews, strength, and support of it: and infants being admitted members by baptism continue such when grown up, even though of the most dissolute lives and conversations, as multitudes of them are; and many, instead of being treated as church members, deserve to be sent to the house of correction, as some are, and others are guilty of such flagitious crimes that they die an infamous death; yet even these die in the communion of the church; and thus the church and the world are united and kept together till death doth them part.

The Independents would indeed separate the church and the world according to their principles; but cannot do it, being fettered and hampered with infant-church-membership and baptism, about which they are at a loss and disagreed on what to place it; some place it on infants' interest in the covenant of grace; and here they sadly contradict themselves or one another; at one time they say it is interest in the covenant of grace gives infants a right to baptism, and at another time, that it is by baptism they are brought and entered into the covenant; and sometimes it is not in the inward part of the covenant they are interested, only in the external part of it, where hypocrites and graceless persons may be; but what that external part is no mortal can tell: others not being satisfied that their infant-seed as such are all interested in the covenant of grace, say, it is not that, but the church-covenant that godly parents enter into, which gives their children with them a right to church membership and baptism: children in their minority, it is said, covenant with their parents, and so become church members, and this entitles them to baptism (Disputation Concerning Church-members and Their Children at Boston, p. 12,13; Hooker's Survey of Church-discipline, part 3, p. 24,25); for according to the old Independents of New England, none but members of a visible church were to be baptized (Cotton's Way of the Churches in New England, p 81; Boston-Disputation, p. 4; Defense of the Nine Propositions, p. 115); though Dr. [Thomas]

Goodwin is of a different mind (Government of the Churches of Christ, p. 377): hence only such as were children of members of churches, even of set members (Defense of the Nine Propositions, p. 69), as they call them, were admitted, though of godly and approved Christians; and though they may have been members, yet if excommunicated, their children born in the time of their excommunication might not be baptized (Cotton's Way, p. 85; BostonDisp., p. 25; Hooker's Survey, part 3, p. 18); but those children that are admitted members and baptized, though not confirmed members, as they style them, till they profess faith and repentance (Cotton's Holiness of Church-members, p. 19; Boston - Disp., p. 3); yet during their minority, which reaches till they are more than thirteen years of age, according to the example of Ishmael, and till about sixteen years of age, they are real members to such intents and purposes, as, that if their parents are dismissed to other churches, their children ought to be put into the letter of dismission with them (Ibid., p. 15); and whilst their minority continues, are under church-watch, and subject to the reprehensions, admonitions, and censures thereof for their healing and amendment (Cambridge-Platform of Church-Government, p. 18) as need shall require; though with respect to public rebuke, admonition, and excommunication, children in their minority are not subject to church discipline, only to such as is by way of spiritual watch and private rebuke (Boston-Disp., p. 14). The original Independents, by the covenant-seed, who have a right to church membership and baptism, thought only the seed of immediate parents in church-covenant are meant, and not of progenitors (Boston-Disp., p. 19). Mr. Cotton says (Cotton's Way of the Churches, p. 81) infants cannot claim right unto baptism but in the right of one of their parents or both; where neither of the parents can claim right to the Lord's Supper, there their infants cannot claim right to baptism;" though he afterwards says (Ibid., p. 115) it may be considered, whether the children may not be baptized, where either the grandfather or grandmother have

made profession of their faith and repentance before the church, and are still living to undertake for the Christian education of the child (Of this see Epist. Calvin Ep. Farello, p. 175 and Salden. Otia, Theolog. Exercitat. 7, sect. 21, p. 544); or if these fail, what hinders but that if the parents will resign their infant to be educated in the house of any godly member of the church, the child may be lawfully baptized in the right of its household-governor. But Mr. Hooker, as he asserts, that children as children have no right to baptism, so it belongs not to any predecessors, either nearer or farther off removed from the next parents to give right of this privilege to their children; by which predecessors, he says, he includes and comprehends all besides the next parent; grandfather, great grandfather, etc. (Survey of Church-Discipline, part 3, p. 13). So the ministers and messengers of the congregational churches that met at the Savoy declare "that not only those that do actually profess faith in, and obedience unto Christ, but also the infants of one or both believing parents are to be baptized, and those only" (Declaration of the Faith and Order, etc., c. 29, p. 48): and the commissioners for the review of the Common Prayer, in the beginning of the reign of King Charles the Second; those of the Presbyterian persuasion moved on the behalf of others, that "there being divers learned, pious, and peaceable ministers, who not only judge it unlawful to baptize children whose parents both of them are Atheists, Infidels, Heretics, or unbaptized; but also such whose parents are excommunicate persons, fornicators, or otherwise notorious and scandalous sinners; we desire, say they, they may not be enforced to baptize the children of such, until they have made open profession of their repentance before baptism." (Proceedings of the Commissioners of Both Persuasions, etc., p. 22): but now I do not understand, that the present generation of dissenters of this denomination, adhere to the principles and practices of their predecessors, at least very few of them; but admit to baptism, not only the children of members of their churches, but of those who are not members, only hearers, or that apply to them for the

baptism of their infants, whether gracious or graceless persons: and were only the first sort admitted, children of members, what are they? No better than others, born in sin, born of the flesh, carnal and corrupt, are of the world, notwithstanding their birth of religious persons, until they are called out of it by the effectual grace of God; and as they grow up, appear to be of the world as others, and have their conversation according to the course of it; and many of them are dissolute in their lives, and scandalous in their conversation; and yet I do not understand, that any notice is taken of them in a church-way, as to be admonished, censured, and excommunicated; but they retain their membership, into which they were taken in their infancy, and continue in it to the day of their death: and if this is not uniting and keeping the world and church together, I know not what is.

Moreover all the arguments that are made use of to prove the church of Christ under the gospel-dispensation to be congregational, and against a national church, are all destroyed by the baptism and membership of infants. It is said in favor of the one, and against the other, that the members of a visible church are saints by calling, such, as in charitable discretion may be accounted so (Cotton's Way of the Churches, etc., p. 56); but are infants who are admitted to membership and baptized, such? The holiness pleaded for as belonging to them, is only a federal holiness, and that is merely chimerical: are they called to be saints, or saints by effectual calling? Can they in charitable discretion, or in rational charity be thought to be truly and really holy, or saints, as the churches of the New Testament are said to be? and if they cannot in a judgment of charity, be accounted real saints, and yet are admitted members of churches, why not others, of whom it cannot be charitably thought, that they are real saints? Besides, it is said by the Independents, "that members of gospel churches are saints by calling, visibly manifesting and evidencing by their profession and walk their obedience to that call; who are further known to each other by their confession of faith wrought in them

by the power of God; and do willingly consent to walk together according to the appointment of Christ, giving up themselves to the Lord and to one another by the will of God, in professed subjection to the ordinances of the gospel" (Savoy Declaration, etc., p. 57): now are infants such? Do they manifest and evidence by a profession and walk their obedience to a divine call? And if they do not, and yet are admitted members, why not others, who give no more evidence than they do? Do they make a confession of faith wrought in them? Does it appear that they have such a faith? and in a confession made, and so made as to be known by fellow-members? and if not, and yet received and owned as members, why not others that make no more confession of faith than they do? Do infants consent to walk with the church of Christ, and give up themselves to the Lord and one another, and profess to be subject to the ordinances of the gospel? and if they do not, as most certainly they do not, and yet are members, why may not others by also members on the same footing? It is objected to a national church, that persons of the worst of characters are members of it; and by this means the church is filled with men very disreputable and scandalous in their lives? and is not this true of infant members admitted in their infancy, who when grown up are very wicked and immoral, and yet their membership continues? and why not then national churches be admitted of, notwithstanding the above objection? So that upon whole, I think, I have good reason to say, "that there cannot be a full separation of the one from the other, that is, of the church from the world, nor a thorough reformation in religion, until it (infant-baptism) is wholly removed."

III. In the said preface, I express my firm belief of the entire cessation of infant-baptism, in time to come: my words are, "though it (infant baptist) has so long and largely obtained (as it has from the 4th century till now, and over the greater part who have since borne the Christian name) and still does obtain; I believe with a firm and unshaken faith, that the time is hastening on, when infant-baptism will be no more practiced in the world," I mean

in the spiritual reign of Christ; for in His personal reign there will be no ordinances, nor the administration of them; and this is explained by what I farther say, "when churches will be formed on the same plan they were in the times of the apostles; when gospel-doctrine and discipline will be restored to their primitive purity and lustre; when the ordinances of baptism and the Lord's Supper will be administered as they were first delivered; all which will be accomplished, when 'the Lord shall be king over all the earth, and there shall be one Lord and his name one;'" that is, when there shall be one Lord, one faith, and one baptism, acknowledged by all Christians; and they will be all of one mind with respect to the doctrines and ordinances of the gospel. And as it becomes every man to give a reason of the faith and hope he has concerning divine things, with meekness and fear; the reasons of my firm belief, that infant-baptism will be no more practiced in the latter day and spiritual reign of Christ, are, some of them suggested in the above paragraph, and others may be added, as

FIRST, Because churches in the time referred to, will be formed on the plan churches were in the time of the apostles; that this will be the case, see the prophecies in Is. 1:25,26; Jer. 30:18,20; Rev. 11:19. Now the apostolic churches consisted only of baptized believers, or of such who were baptized upon profession of their faith; the members of the first Christian church, which was at Jerusalem, were first baptized upon their conversion, and then added to it; the next Christian church at Samaria, consisted of men and women baptized on believing the gospel, preached by Philip; and the church at Corinth, of such who hearing, believed and were baptized; and on the same plan were formed the churches at Rome, Philippi, Colosse, and others; nor is there one single instance of infant-baptism and of infant-church-membership in them; wherefore if churches in the latter day will be on the same plan, then infant-baptism will be no more practiced.

SECONDLY, Because, then the ordinances of the gospel will be administered, as they were first delivered, clear of all present

corruption and superstition; this is what is meant by the temple of God being opened in heaven, on the sounding of the seventh trumpet (Rev. 11:19 and 15:5), which respects the restoration of worship, discipline, doctrines and ordinances, to the free use of them, and to their original purity; when, as the ordinance of the Lord's Supper will be administered clear of all corruptions and ceremonies introduced by Papists and retained by Protestants; so likewise the ordinance of baptism both with respect to subject and mode, which as it was first delivered was only administered to persons professing faith and repentance, and that by immersion only; and if this will be universally administered as in the latter day, as in first ages of Christianity, infant sprinkling will be practiced no more.

THIRDLY, Because Christ will then be king over all the earth in a spiritual sense; one Lord, whose commands will be obeyed with great precision and exactness, according to His will revealed in His Word; and as baptism is one of His commands He has prescribed, as He is and will be acknowledged the one Lord and head of the church, and not the pope, who will be no more submitted to; so there will be one baptism, which will be administered to one sort of subjects only, as He has directed, and in one manner only, by immersion, of which His baptism is an example; and therefore, I believe that infant sprinkling will be no more in use.

FOURTHLY, At this same time the name of Christ will be one, that is, His religion; which will be the same, it was at first instituted by Him. Now it is various, as it is professed and practiced by different persons that bear His name; but in the latter day, it will be one and the same, in all its branches, as embraced, professed, and exercised by all that are called Christians; and as baptism is one part of it, this will be practiced in a uniform manner, or by all alike, that shall name the name of Christ; for since Christ's name or the Christian religion in all its parts, will be the same in all the professors of it; I therefore firmly believe, that baptism will be practiced alike by all, according to the primitive institution, and

consequently, that infant baptism will be no more: for

FIFTHLY, As at this time, the watchmen will see eye to eye (Is. 52:8), the ministers of the gospel will be of one mind, both with respect to the doctrines and duties of Christianity; will alike preach the one, and practice the other; so the people under their ministrations will be all agreed, and receive the truths of the gospel in the love of them, and submit to the precepts and institutions of it, without any difference among themselves, and without any variation from the word of God; and among the rest, the ordinance of baptism, about which there will be no longer strife; but all will agree, that the proper subjects of it are believers, and the right mode of it immersion; and so infant-sprinkling will be no more contended for; saints in this as in other things will serve the Lord with one consent (Zeph. 3:9).

SIXTHLY, Another reason why I firmly believe, infant-baptism will hereafter be no more practiced, is, because Antichrist will be entirely consumed with the spirit or breath of Christ's mouth, and with the brightness of His coming (2 Thess. 2:8), that is, with the pure and powerful preaching of His word, at His coming to take to Himself His power, and reign spiritually in the churches, in a more glorious manner; when all Antichristian doctrines and practices will be entirely abolished and cease, even the whole body of Antichristian worship; not a limb of Antichrist shall remain, but all shall be consumed. Now as I believe, and it has been shown, that infant-baptism is a part and pillar of popery, a limb of Antichrist, a branch of superstition and willworship, introduced by the man of sin, when he shall be destroyed, this shall be destroyed with him and be no more.

SEVENTHLY, Though the notion of infant-baptism has been embraced and practiced by many good and godly men in several ages; yet it is part of the wood, hay and stubble, laid by them upon the foundation; is one of those works of theirs, the bright day of the gospel shall declare to be a falsehood; and which the fire of the word will try, burn up, and consume, though they themselves shall

be saved; and therefore being utterly consumed, shall no more appear in the world: for

EIGHTHLY, When the angel shall descend from heaven with great power, and the earth be lightened with his glory, which will be at the fall of Babylon and ruin of Antichrist (Rev. 18:1,2), such will be the blaze of light then given, that all Antichristian darkness shall be removed, and all works of darkness will be made manifest and cast off, among which infant-baptism is one; and then the earth will be full of the knowledge of the Lord as the waters cover the sea (Is. 11:9), even of the knowledge of the word, ways, worship, truths, and ordinances of God, and all ignorance of them vanish and disappear; and then the ordinance of baptism will appear in its former lustre and purity, and be embraced and submitted to in it; and every corruption of it be rejected, of which infant-baptism is one.

NINETHLY, Whereas the ordinances of the gospel, baptism and the Lord's Supper, are to continue until the second coming of Christ, or the end of the world (Matt. 28:19,20; 1 Cor. 11:26), and whereas there have been corruptions introduced into them, as they are generally administered, unless among some few; it is not reasonable to think, that those corruptions will be continued to the second coming of Christ, but that they will be removed before, even at His spiritual coming, or in His spiritual reign: and as with respect to baptism particularly, there must be a mistake on one side or the other, both with respect to subject and mode; and as this mistake I firmly believe is on the side of the Paedobaptists; so, I as firmly believe for the reason given, that it will be removed, and infant-sprinkling for the future no more used.

TENTHLY, the Philadelphian church-state, which answers to and includes the spiritual reign of Christ in His churches, is what I refer unto in the preface, as the time when the practice of infant-baptism will cease; in which I am confirmed, by the characters given of that church and the members of it; as that it kept the word of Christ; that is, not only the doctrines of the gospel, which will be

then purely preached and openly professed, but the ordinances of it, baptism and the Lord's Supper; which have been (particularly baptism) sadly corrupted in almost all the periods of the churches hitherto, excepting the apostolic one; but will in this period be restored to their pristine purity and glory; hence it is promised to this church, and that it represents, that because it kept the word of Christ's patience, truly and faithfully, it should be kept from the hour of temptation that should come on all the earth; and is exhorted to hold fast what she had, both the doctrines and ordinances, as they were delivered by Christ and His apostles, and as she now held them in the truth and purity of them. These are the reasons why I believe with a firm and unshaken faith, that the time is coming, and I hope will not be long, when infant-baptism will be no more practiced in the world.

Since, now at this time, we are greatly and justly alarmed with the increase of popery; in order to put a stop to it, let us begin at home, and endeavor to remove all remains of it among ourselves; so shall we with the better grace, and it may be hoped, with greater success oppose and hinder the spread of it.

POSTSCRIPT

The writer who lately appeared in a newspaper, under the name of Candidus, having been obliged to quit his mountebank-stage on which he held forth to the public for a few days; has, in his great humility, condescended to deal out his packets, in a less popular way; under the title of, The True Scripture-Doctrine of the Mode and Subjects of Christian Baptism, etc., in six letters. It is quite unreasonable that we should be put, by every impertinent scribbler, to the drudgery of answering, what has been answered over and over again in this controversy. However I shall make short work of this writer, and therefore I have only put him to, and shall only give him a little gentle correction at the cart's tail, to use the phrase of a late, learned professor, in one of our universities, with respect to the discipline of a certain Bishop.

The first and second letters of Candidus, in the newspaper,

are answered in marginal notes on my sermon upon baptism, and published along with it. His third letter is a mean piece of buffoonery and scurrility; it begins with a trite, vulgar proverb, in low language, fit only for the mouth of a hostler or a carman; and his friends seem to have spoiled one or other of these, by making him a parson. He goes on throughout the whole of the letter, as one that is in great haste, running after his wits, to seek for them, having lost them, if ever he had any; and it concludes with a poor, pitiful, foolish burlesque mixed with slander and falsehood, on an innocent gentleman; quite a stranger to him, and could never have offended him, but by a conscientious regard to what he believed was his duty. However, by this base and inhumane treatment, it appears that his moral character is unimpeachable, or otherwise it would have been nibbled at. His fourth letter begins with representing the sermon published, as so mangled, changed, altered and added to, that it has scarce any remains of its original; in which he must be condemned by all that heard it: and he has most unluckily charged one clause as an addition, which, there cannot be one in ten but will remember it; it is this, "if any man can find any others in his (the jailer's) house, besides all that were in it, he must be reckoned a very sagacious person;" and he himself, in his first letter published before the sermon was, has an oblique glance at it; calling me, in a sneering way, "the sagacious doctor." What he says in the following part of the letter, concerning the subjects of baptism, and what he intended to say concerning the mode in another letter, which was prevented, I suppose are contained in a set of letters now published; and which are addressed, not to Mr. Printer, who cast him off, but to a candid Antipaedobaptist, and indeed the epithet of candid better agrees with that sort of people than with himself, of which he seems conscious, if he has any conscience at all; for it looks as if he had not, or he could never have set out with such a most notorious untruth, and impudent falsehood; affirming that I said in my sermon, that "the ten commandments, styled the moral law, were not binding on Christ's disciples:" a greater untruth

could not well have been told: my writings in general testify the contrary, and particularly two sermons I have published, one called "The Law Established by the Gospel," and the other, "The Law in the Hand of Christ;" which are sufficient to justify me from such a wicked calumny; and the paragraph with which my sermon begins, attacked by him, and which I declare, are the words I delivered in the pulpit, that "the ten commandments, are the commands of God, and to be observed by Christians under the present dispensation;" for which I quoted 1 Cor. 9:21, this I say, must stare him in the face, and awaken his guilty conscience, if not seared as with a red hot iron; which I fear is his case. As for his flings at eternal justification, which he has lugged into this controversy, and his grand concluding and common argument against it, that it is eternal nonsense, I despise; he has not a head for that controversy: and I would only put him in mind of what Dr. [John] Owen said to [Richard] Baxter, who' charged him with holding it, "What would the man have me say? I have told him, I am not of that opinion; would he have me sware to it, that I am not? but though I am not, I know better and wiser men than myself that do hold it."

Somebody in the newspaper observing that this man was froward and perverse, and fearing he should do hurt to religion in general, in order to divert him from it, and guide him another way; complimented him with being a man of wit, and of abilities; and the vain young man fancies he really is one: and being a witty youth, and of abilities, he has been able to produce an instance of infant-baptism about 1500 years before Christian baptism was instituted; though he must not have the sole credit of it, because it has been observed before him: the instance is of the passage of the Israelites through the sea, at which time, he says, their children were baptized, as well as they: come then, says he, in very polite language, this is one scripture-instance; but if he had had his wits about him, he might have improved this instance, and strengthened his argument a little more; by observing that there

was a mixed multitude, that came with the Israelites out of Egypt, and with them passed through the sea, with their children also. And since he makes mention of Nebuchadnezzar's baptism, it is much he did not try to make it out that his children were baptized also, then or at some other time. This is the true scripture doctrine, of the subjects Christian baptism, according to his title.

That the Jews received their proselytes by baptism, before the times of Christ, he says, I know; but if I do, he does not. I observe, he is very ready to ascribe great knowledge of things to me, which he himself is ignorant of; I am much obliged to him: the great names he opposes to me, don't frighten me; I have read their writings and testimonies, and know what they were capable of producing, and to what little purpose; though I must confess, it is amazing to me, that any men of learning should give into such a notion, that Christian baptism is founded upon a tradition of the baptism or dipping of proselytes with the Jews; of which tradition there is not the least hint, neither in the Old nor in the New Testament; nor in the Apocryphal writings between both; nor in Josephus; nor in Philo the Jew; nor in the Jewish Misnah, or book of traditions; compiled in the second century, or at the beginning of the third, whether of the Jerusalem or Babylonian editions. I am content to risk that little reputation I have for Jewish learning, on this single point; if any passage can be produced in the Misnah, mentioning such a tradition of the Jews, admitting proselytes by baptism or dipping, whether adult or children. I own it is mentioned in the Gemara, both Jerusalem and Babylonian, a work of later times, but not in the Misnah; though Dr. Gale has allowed it without examination. The only passage in it which Dr. Wall refers to from Selden, though not fully expressed, is this "a female stranger, a captive, a maiden, which are redeemed and become proselytes, and are made free; being under (the next paragraph is above) three years and one day old, are allowed the matrimonial dowry" (Misnah, Cetubat, c. 1, f. 2-4); i.e., at marriage: but not a tittle, is here or anywhere else in the Misnah, of receiving either minors or adult as proselytes by

baptism or dipping: and supposing such a Jewish tradition, five hundred, or three hundred, or two hundred years after Christ; or even so many years before Christ, of what avail would it be? He must be strangely bigoted to an hypothesis, to believe that our Lord, who so severely inveighed against the traditions of the Jews, and particularly those concerning their baptisms or dippings; should found His New Testament ordinance of baptism, on a tradition of theirs, without excepting it from the other traditions, and without declaring His will it should be continued, which He has not done; and yet this, as Dr. Hammond suggests, in the basis of infant-baptism: to what wretched shifts must the Paedobaptists be driven, for a foundation to place infant-baptism on, as to place it on such a rotten one; a tradition of men, who at other times, are reckoned by them, themselves, the most stupid, sottish, and despicable of all men, upon the face of the earth? For the farther confutation of this notion, see Sir Norton Knatchbull on 1 Pet. 3:20,21; Stennett against Ruffen, p.61; Gale's Reflections on Wall's History of Baptism, letters 9 and 10; Rees on Infant-Baptism, p. 17-29.

I shall not pursue this writer any farther, by giving particular answers to his arguments, objections, and queries, such as they are; but shall only refer the reader to the answers that have been already given to them: as to the threadbare argument, from Abraham's covenant, and from circumcision; for Old Testament times and cases, are chiefly dealt in, to settle a New Testament ordinance, see Ewer's Answer to Hitchin, Rees against Walker, and my answers to Dickinson, Clarke, and Bostwick. Of the unreasonableness of requiring instances of the adult baptism of children of Christian parents, in the scriptures, see my Strictures on Bostwick's Fair and Rational Vindication etc., p. 106. Of the testimonies of the ancient Christian writers, in favor of infant-baptism, see Gale's Reflections etc., letters 11, 12, 13; Rees on Infant-baptism, p. 150 and etc.; some treatises of mine, The Divine Right of Infant Baptism Examined, etc., p 20-25; The Argument

from Apostolic Tradition, etc.; Antipaedobaptism; Reply to Clarke, p. 18-23; Strictures on Bostwick, p. 100-103.

I called upon this writer, in the notes on my sermon, to name any lexicographer of note, that ever rendered the word baptizo by "perfundo" or "aspergo," "pour" or "sprinkle;" and behold! Leigh's Critica Sacra, is the only book quoted! and he the only lexicographer mentioned, if he may be so called! a book which every one of our illiterate lay-preachers, as they are called, are capable of quoting, and of confronting this writer with it; by observing that Leigh says, that "the native and proper signification of the word, is to dip into water, or to plunge under water, Jn. 3:22,23; Matt. 3:16; Acts 8:38." In proof of baptism by immersion, and of the true signification of the word, see Gale's Reflections, etc., letters 3 and 4; Rees on Infant-baptism, p. 121; and my treatises of The Ancient Mode of Baptizing and the Defense Of It, with The Divine Right of Infant-baptism Examined, etc., p. 90, etc.

I bid this writer adieu: God give him repentance for his sins, and the pardon of them; and this I am sure he cannot charge, neither with uncharitableness, nor with Antinomianism.

When the Paedobaptists write again, it may be expected they will employ a better hand; or should they choose to fix upon one of their younger sort again; let them take care, first to wring the milk well out of his nose, before they put a pen in his hand.

2 A DISSERTATION CONCERNING THE RISE AND PROGRESS OF POPERY

What is generally meant and understood by Popery, is well known. As for the name it matters not from whence and from whom it is, nor when it began to be in use, nor in what sense the word papa is used in heathen and ecclesiastical writers. By the latter it was given to Christian bishops in common; as to Cyprian, Athanasius, Austin, Epiphanius, and others; until the bishops of Rome assumed it as peculiar to themselves: but it is not the name, but the thing we are inquiring after; and as things are before they

have a name, so Popery was in being before it bore this name. It did not begin at Rome, nor was it always confined there; nor did it cease at the Reformation in the reformed churches; some of its unholy relics continued with them, and still do, and even in Geneva itself. It is commonly believed by Protestants, that the Pope of Rome is Antichrist; and the Roman church, its hierarchy, doctrines and practices, Antichristian; and by Protestant writers and interpreters, for the most part, it is supposed that the same Antichrist is meant in 2 Thessalonians 2:3-10. to whom the description agrees; as, the man of sin, the son, of perdition, who exalts himself above all that is called God, or is worshipped; sitting in the temple of God, shewing himself to be God. Now this same man of sin, was then in being in the apostles time, though not arrived to his manhood; to deny this, would be just such good sense as to deny that an infant exists because it is not grown up to man's estate. Antichrist was not then revealed, but was to be revealed in his proper time, when that which hindered his being revealed was taken away, even the Roman empire: he was in being, though he lay hid and concealed till an opportunity offered to show himself. The mystery of iniquity, which is one of the names of mystical Babylon, or the Antichristian whore of Rome. Revelation 17:5 began to work already, when the apostle wrote the above prophecy, and gave the above description of Antichrist; and so the apostle John says, that the spirit of antichrist, which should come, even now already, is it in the world, (1 John 4:3). Antichrist was not only in embryo in the times of the apostles, but was arrived to some bigness, so as to be active and operative. Now Popery may be considered in a twofold respect; both as an hierarchy, and usurped jurisdiction, and tyrannical domination over others; and as a system of Antichristian doctrines and practices: and in both views it will appear, that what is now so called, had a very early beginning.

Popery may he considered as an Antichristian hierarchy, a tyrannical jurisdiction over other churches, gradually obtained by

usurpation; and though such an affectation of preeminence and dominion was forbidden, and condemned by Christ, (Matt. 20:26, 27; 13:8, 11) and by his apostles, and even by Peter, whom the pope of Rome claims as his predecessor, (2 Cor. 1:24; 1 Pet. 5:3), yet this Diotrephesian spirit, or love of preeminence, appeared even in the apostolic age, (3 John 9) and though the office of bishop or overseer, and of presbyter or elder, and of pastor, is one and the same, and equal, according to the scripture account, (Acts 20:27) and there were but two officers in the church, bishops and deacons, (Phil. 1:1), yet we soon hear of the superiority of bishops to presbyters, and of the subjection of presbyters to bishops, as well as of deacons to both, and of the people to them all; as appears from the epistles of Ignatius, in the second century; and in the third and following, we read of a great variety of offices, together with others since added, which make the present Antichristian hierarchy; as will be observed hereafter.

The bishops of Rome very early discovered a domineering spirit over other bishops and churches; they grasped at power and exercised it, though they met with rebuffs in it. In the second century there was a controversy about keeping Easter. The Asian churches observed it on the 14th day of the new moon, let it fall on what day of the week it might; but the church of Rome, with other churches, observed it on the Lord's day following. Victor then bishop of Rome, being a fierce, and blustering bishop, threatened at least to excommunicate, if he did not excommunicate, the said churches, for not observing Easter at the same time that he did. Eusebius says,[1] that he attempted to do it; from which Iren--ns [2] of France, endeavoured to dissuade him, though he was of the same mind with him, with respect to the observance of Easter; but Socrates the historian says,[3] he did send them an excommunication; which was an instance of tyrannical jurisdiction exercised over other churches. In the middle of the third century there was a dispute about rebaptizing heretics who repented and came over to the church: the African churches and

bishops, as Cyprian and others, were for rebaptizing them, and did; but Stephen, bishop of Rome, violently opposed the baptism of them, and cut off all the churches in Africa for the practice of it; which is another instance of the power the bishop of Rome thus early usurped over other churches: though indeed it was highly resented by the eastern churches,[4] and displays his imperious and imposing temper, as if he wanted to make himself a bishop of bishops.[5]

In the beginning of the third century, in Tertullian's time, the bishop of Rome had the titles of Pontifex Maximus, and of Episcopus Episcoporum.[6] Julius I in the fourth century, took upon him to reprove some eastern bishops for deposing others, and ordered the restitution of them; though they despised his reproofs, and even deposed him for first communing with Athanasius and others.[7] Platina says,[8] that he reproved them for calling a council at Antioch, without the leave of the bishop of Rome; which he urged, could not be done without his authority, seeing the church of Rome had the preeminence over the rest of the churches: but the same author says, they confuted his claim with a sneer. Adolphus Lampe, in his Ecclesiastical History,[9] observes, that it is thought that Mark, sitting in the Roman chair, A. D. 335 first arrogated to himself the title of universal bishop: and indeed if the letters of Athanasius and the Egyptian bishops to him,[10] and his to them, are genuine, they both gave the title to him, and he took it to himself; their letter to him runs thus, " To the reverend Mark, pope of the holy Roman and apostolic See, and of the universal church." And his to them begins thus, "To the venerable brethren Athanasius, and all the bishops in Egypt, Mark, the bishop of the holy Roman and apostolic See, and of the universal church." And in the former, the see of Rome is called the mother and head of all churches.

Though historians generally agree, that the title of universal bishop was given by Phocas to Boniface III in the year 606, at the beginning of the seventh century, yet an anonymous writer,[11] in

an essay an scripture prophecy, p.104 published in 1724, quotes from Sigonius Deoccid Imper. p.106, and 314, two passages, showing, that Valentinian, the third emperor of the west, in A. D. 445 and Marcion, emperor of the east, in A. D. 450 assigned something like an universal power to pope Leo I which was more than a century and a half before the times of Phocas. The title of universal bishop might not be established by authority of the emperor until his time, yet pretensions were made to it, and it was claimed by the bishops of Rome before, and in some instances given. And though pope Gregory I in the sixth century, a little before the time of Phocas, condemned John of Constantinople as antichrist, for taking upon him the title of Oecumenical bishop, because it entrenched upon his own power and authority; yet this humble pope, who called himself servus servorum, asserted, that the apostolic see, meaning the see of Rome, was the head of all the churches; and vehemently inveighed against the emperor, for taking it to himself.[12] And it is certain that this pope claimed a jurisdiction over the churches in Britain, since he appointed his legate, Augustine the monk, metropolitan over the whole island;[13] who endeavoured to bring the British bishops and churches to a conformity to the Roman church, and the rites of it, and to acknowledge the pope's authority. This was before the time of pope Boniface the third, who obtained of the emperor the title of universal bishop.

The primacy of the church of Rome to other churches, with respect to rank and order, which made way for primacy of power, was very early asserted, claimed, and allowed. Several sayings of the ancient writers much contributed to it: from the grandeur and magnificence of the city of Rome, being the metropolis of the empire, an argument was very early used to a superior regard to the church in it. Iren--us,[14] who lived in the second century, observes, that "to this church (the Roman church) every church should convene (or join in communion;) that is, those everywhere who are believers; propter potentiorem principalitatem; in which always by them who are, everywhere is preserved that tradition

which is from the apostles." And Cyprian,[15] in the middle of the third century, calls it the chair of Peter, and the principal church, from whence the sacerdotal unity arises. Jerom,[16] in the fourth century, writing to pope Damasus, calls him his blessedness, and the chair of Rome, the chair of Peter: and Optatus,[17] in the same century, says, the Roman church is the episcopal chair, first conferred on Peter, in which he sat the head of all the apostles, and the chair of Peter: and earlier in this century the council of Nice was held, the sixth canon of which gave equal power to the bishop of Rome, over the bishops of his province, as the bishop of Alexandria had by custom; and by the third canon of the council at Constantinople, A. D. 381, 382, the bishop of Constantinople had the prerogative of honor after the bishop of Rome, because Constantinople was New Rome:[18] and this was confirmed by Justinian the emperor, in the sixth century, who ordained, that the pope of Rome should have the first seat, and after him the archbishop of Constantinople. And what served to strengthen the primacy of the church of Rome, and increase its power, and which the bishops of it failed not to avail themselves of, was the bringing of causes in difference between other bishops and their churches to them, either to have their advice or to be decided by them: and indeed this was done by the order of Constantine himself, who enjoined, that the causes of contending bishops should be brought to the bishop of Rome and his colleagues, and there decided:[19] and this was advised to by some eminent doctors of the church, particularly Ambrose, who calls the Roman church the head of the whole Roman world or empire:[20] and advised Theophilus, that what was committed to him by the synod at Capna, should be referred by him to the priest of the Roman church (the pontiff).[21] And it is no wonder that Leo I in the fifth century, should require such respect and obedience to himself, who claimed the apostolical and episcopal dignity of Peter;[22] and subjection to the see of Rome, as to the blessed apostle Peter:[23] yea, he required of Theodosius the emperor

himself, that the writings of the bishop of Constantinople might be sent to him; testifying that he embraced the true doctrine, and condemned those that dissented from it.[24] In his epistle to the bishop of Thessalonica,[25] he asserts his care of all the churches, and the see of Rome to be the apostolic see; and ordered him, that all matters of difference should be brought to him to decide, according to the pleasure of God. He ordered the African heretics who repented, to send the account of their repentance and faith to him, that it might appear they were catholic.[26] He also assumed a power of calling general councils:[27] and termed Peter's seat, or the see of Rome, universal;[28] and Peter the Praesul of the see of Rome, and the primate of all bishops.[29] In the beginning of the fifth century, during the sixth council at Carthage, which lasted six years, the popes Zozimus, Boniface I and Caelestinus I strove with all their might and main to get some sort of primacy and monarchy over the other bishops, though they failed in their attempt.[30]

The care of the church of Christ at first, with respect both to things temporal and spiritual, lay wholly and entirely in the hands of the apostles; but finding the temporal affairs of the church too burdensome to them, they directed it to choose a sort of officers called Deacons, to take care of them, Acts 4:1-6 and so there were two offices, and two only, as before observed, in the primitive apostolic churches, (Phil. 1:1) but they were soon increased, by distinguishing bishops and presbyters, making the latter to be a distinct office from and subservient to the former: and afterwards offices became numerous; and before the bishop of Rome had the title of universal bishop by authority; and were the same which now constitute the hierarchy of the church of Rome, very few excepted; for even in the third century the following orders are ascribed to Caius bishop of Rome, as of his appointment, and as degrees to a bishoprick; first a door-keeper, then a reader, then an exorcist, an acolyte, a subdeacon, a deacon, and a presbyter, and then a bishop:[31] nor is it improbable that such orders and offices obtained as early, since Cyprian, in the same century makes

mention of an acolyte often,[32] and of readers; of Aurelius a reader, and of Saturnus a reader,[33] and of Optatus a subdeacon, and of exorcists:[34] and Cornelius bishop of Rome, who lived about the same time Cyprian did, writing to Fabius bishop of Antioch, concerning Novatus, says, That in the catholic church were but one bishop, forty-four presbyters, seven deacons, and as many subdeacons, forty-two acolytes, exorcists and readers, with door-keepers, fifty-two.[35] All these are mentioned together, excepting acolytes, by Epiphanius in the fourth century. [36] And Eusebius [37] observes, that in the persecution under Dioclesian, the prisons were filled with bishops, presbyters, deacons, readers and exorcists: that in the council of Nice there were bishops, presbyters, deacons and acolytes. And Jerom[38] in the same century speaks of a reader, an acolyte, and a psalm singer: and likewise Ambrose,[39] speaking of the qualifications for different offices, one, he says, is fit to read distinctly; another is more agreeable for singing psalms; another for exorcising evil spirits; and another to take the care of the vestry: all which, he says, the priest should look after, and what every one is fit for, appoint him to that office. Sozomen[40] speaks of an archdeacon in the church of Alexandria, whose office it was to read the Holy Bible; and Optatus calls Caecilianus an archdeacon:[41] and in Persia, Sozomen says,[42] Simeon was archbishop of Selucia and Clesiphon, famous cities in it; and there were patriarchs appointed over provinces by the synod at Constantinople, as Socrates relates;[43] and both he[44] and Sozomen[45] make mention of Peter, an archpresbyter of Alexandria, and of Timothy an archdeacon there, in the fifth century; so that long before Popery arrived to its height, there was much the same popish hierarchy as now: that of Cardinals seems to be the only exception, yet there were of the name, though not of the same office and dignity.

In the fourth century, monkery, celibacy and virginity came much into vogue; the monastic life was much commended in this age by Basil and his father, as may be seen in his works. The first

of these Monks, Anchorites and Eremites, is said to be one Paul of Thebes, as Jerom relates;[46] and their disciples, in less than half an age, were so multiplied, that the deserts of Egypt and Arabia were full of them. These indeed were men of more strict and religious lives than those of later ages, who go by the name of monks. Even before the time of Constantine, and in it, there were societies of virgins, professing perpetual virginity, which he had a great regard unto;[47] and such Helena found at or near Jerusalem, in whose company she took great pleasure, and ministered unto them. [48] Arius is said to infect with the poison of his doctrine seven hundred virgins professing virginity.[49] And Ambrose says, the virgins came to Milan from various parts, even from the furthest parts of Mauritania, to be consecrated and veiled:[50] so early were monasteries and nunneries set up, at least the foundation of such institutions were so early laid, and the forms, rules, rites and ceremonies of them prescribed, which now make so great a figure in Popery.

Popery may be considered as a system of Antichristian doctrines and practices, some of the principal of which the apostle Paul has prophetically given notice of in a few words, 1 Timothy 4:1-3. Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgivings of them which believe and know the truth. All which are notorious doctrines and practices of the Papists, and are here plainly pointed at; and which, with others, are a branch of the mystery of iniquity which began to work in the times of the apostles, and more manifestly appeared soon after their departure. Very remarkable are the words of Hegesippus, an ancient historian,[51] testifying, that "till the times of Trajan (A. D. 100.) the church continued a virgin pure and incorrupt; --but after the sacred company of the apostles ended their lives by various

kinds of death,--then the conspiracy of impious error began to take place, through the deceit of false teachers." For this branch of popery, or mystery of iniquity, takes its rise from the heresies of false teachers of the first ages, and from unguarded expressions and errors of those who have been called fathers of the church; and who, in other points, were counted sound and orthodox; and which, by degrees, grew up to that enormous mass of Antichristian doctrines which are the peculiars of popery; and, to begin with those the apostle foretold in the above quoted passage.

Worshipping of angels and praying to saints departed; which are meant by the doctrines of devils, or demons, as Mr. Mede thinks, such. as the heathens reckoned a sort of mediators between God and men; as the papists esteem angels to be mediators of intercession, though not of redemption; and therefore invoke them to intercede for them; and the papists are they who are meant in Revelation 9:20, said to worship devils, and idols of gold and silver, &c. And this doctrine of worshipping demons or angels, was embraced by a few, even in the times of the apostles; for the apostle Paul warns the Colossians, that no man beguiled them in a voluntary humility, and worshipping of angels (Col. 2:18). This was a tenet of Simon Magus, the father of heresies, who held, that the world was made by angels: and this is ascribed to him by Tertullian.[52] And Theodoret reckons it as the notion of Caspocrates, Epiphanes, Prodicus, and the Caiani;[53] and in his exposition of Colossians 2:18 he says, that this evil notion continued long in Phrygia and Pisidia wherefore the synod which met at Laodicea, the metropolis of Phrygia, forbade by a law to pray to angels; and he says, that to his time might be seen among the people of those countries, and those that bordered upon them, the oratories of St. Michael.

In the latter end of the second century lived the heretics Angelica, so called because they worshipped angels, as says Isidore. [54] Origen, who lived about the same time, and in the beginning of the third century, gives a form of player to angels: "Come, O angel, receive one in word converted from his former error, from

the doctrine of devils, from iniquity, speaking highly; and receiving him as a good physician, cherish and instruct him; he is a little one, he is born today, an old man growing young again; and receive, retribution to him, the baptism of the second regeneration; and call to thee other companions of thy ministry, that all ye equally may instruct in the faith, who were sometimes deceived."[55] Austin in the fourth century, and beginning of the fifth, seems to favour the same: quoting Philippians 4:6 he observes,[56] requests are not to be understood "as made known to God, who knows them before they were made, but as made known by us to God through patience; or perhaps also, they are made known by angels, who are with God, that they might in some sort offer them to God; and consult concerning them, and that they might know what was to be fulfilled; he commanding, as they ought to know, and bring it to us, either openly or secretly;" for which he quotes, Tobit 12:12. The angel said to the man, When thou and Sarah prayest, I offer up your prayer in the sight of the love of God.

Praying to saints was used as early; so Origen directs a prayer to Job, in this manner; "O blessed Job, living for ever with God, abiding in the presence of the king and lord; pray for us miserable ones, that also the terrible majesty of God may protect us in all tribulations and deliver us from all the oppressions of the wicked one, and number us with the just, and write us with them who are saved, and make us rest with them in his kingdom, where we may perpetually magnify him with the saints."[57] And elsewhere,[58] "I think, says he, that all the fathers who died before us, fight with us and help us by their prayers;" and which he confirms by a Doctor of the church senior to him. Cyprian, in the third century, hints the same, when he says,[59] "If any of us go first from hence, through the celerity of time divine worthiness, let our love persevere with God for our brethren and sisters; and let not our prayer for the mercy of the father cease." So Basil, in the fourth century, in his homily on the forty martyrs, has these words; "Here is help prepared for Christians, namely, the church of Martyrs, the army

of the triumphants, the chorus of those that praise God: often have ye used means, often have ye labored to find one praying for you: there are forty sending forth one voice of prayer; where two or three are met together, &c. but where there are forty, who can doubt of the presence of God; he who is pressed with any trouble, let him flee to them; he that rejoices, let him recur to them; the one to be delivered from evils, the other to continue in prosperity." In the same century there are instances of Nazianzen praying to Cyprian, and to Basil dead,[60] and particularly to the virgin Mary very early was prayer made, and her intercession implored. Iran--us,[61] in the second century, calls the virgin Mary the advocate of the virgin Eve, which at best is an unguarded expression. Athanasius, in the fourth century puts up a prayer to her in this manner,[62] "Hear, O daughter of David and Abraham; incline thine ear to our prayers, and do not forget thy people and us, who are of the family and house of thy father;--unto thee we cry, remember us most holy virgin, who hast remained a virgin from the birth, and reward us for those speeches with great gifts from the riches of thy grace--gift thou art full of--Hail full of grace, the Lord is with thee! intercede for us, dame, mistress, queen, and mother of God." And Nazianzen makes mention of one Justina, a virgin, in the times of Cyprian, who was delivered from a temptation by applying to the virgin Mary.[63] Epiphanius[64] speaks of some who made a God of her, and of some in Arabia who offered cakes to her, and celebrated sacred things in her name: and in the fifth century, Petrus Gnaph--us, or the fuller, bishop of Antioch, ordered that the mother of God should be named in every prayer.[65]

Another tenet, and which is a popish one, the apostle Paul foretold would be broached in future time, is forbidding to marry, (1 Tim. 4:3) so antichrist, as described by the prophet Daniel, is said not to regard the desire of women, (Dan. 11:37). This was a tenet of the ancient heretics; this branch of the mystery of iniquity soon began to operate among them, and was held by them; by the Ebionites, who, as Epiphanius says,[66] magnified virginity, and by

the Saturnalians, who said to marry and beget children was of the devil;[67] and that matrimony was a doctrine of the devil;[68] and by the Severians, who said, that a woman is the work of Satan[69] and by the Marcionites, who condemned marriage as an evil and unchaste business; and from these sprung the Encretites, at the head of whom was Tatian, who, as those before called marriages, corruptions and fornications:[70] and if the canons ascribed to the apostles are theirs, persons holding such a tenet were in their days, since the 51st canon runs thus; "If any bishop, presbyter, or deacon, or whole of the sacerdotal list, abstain from marriage, flesh and wine, not for exercise, but through abomination of them, forgetting that all things are very good, and that God made man male and female; but blaspheming, accuses the workmanship of God, either let him be so corrected (amended or set right); or be deposed, and cast out of the church; and so if a layman." The notion of celibacy, and in disfavor of marriage, began to obtain early among those who were counted orthodox. Dionysius, bishop of Athens, supposed to be the same as in Acts 17:34, is said to write an epistle to the Gnossians, still extant,[71] in which he admonishes Pinytus, their bishop, not to impose as necessary the yoke of chastity or continence upon the brethren; but to consider the infirmity which is in most men; which supposes that such a yoke was attempted to be laid. Athenagoras, in the second century, seems to speak too highly of celibacy; "you will find many of us, says he,[72] of both sexes, who are become old and are unmarried in hope of having more communion with God." And a little after, he speaks severely against second marriages, condemning them as adultery, and as a transgression of the law of God. In the third century, not only second marriages were spoken against by Tertullian, Origen, and Cyprian, but marriage itself was slightly spoken of, and continence, celibacy and virginity were highly extolled. Tertullian says,[73] "he preferred continence and virginity to marriage, though not forbid; but gave the preference to a fuller holiness." Origen calls virginity the work of perfection[74] and Cyprian commends chastity (or

the single life) as a state of angelic quality,[75] and "virginity, he says,[76] equals itself to angels; yea, if ye diligently examine it, it exceeds, while it strives with the flesh it carries off a victory against nature, which angels have not and again,[77] though marriage is good and instituted by God, yet continence is better, and virginity more excellent, which neither necessity nor command compel to, but the choice of perfection persuades to it." I have observed already how the monastic life, celibacy and virginity, were in great vogue in the fourth century; in the former part of which the council of Nice was held, in which it was moved by some bishops, that those who were married before they were in holy orders, should not cohabit with their wives; upon which Paphnutius, a confessor, rose up and vehemently opposed it, as putting an heavy burden upon them; alleging, that all had not such strict continence, that marriage was honourable, and that to make such a rule might be an occasion of scandal to them and to their wives; and that it was sufficient to observe the ancient tradition of the church, that those who came into holy orders unmarried, should not marry afterwards; but that those who were married before, should not be separated from their wives; to which the synod assented:[78] but then it should be observed, that it had been an ancient tradition that men in holy orders should not marry, if not married before they came into them. Athanasius, in the same century, says[79] many things in praise of virginity and continence, "O virginity, never failing opulence: O virginity, a never fading crown. O virginity, the temple of God and the dwelling place of the holy Spirit. O virginity, a precious pearl, to many inconspicuous, and found by a few only. O continence, hated by many, but known and respected by the worthy ones: O continence, which makes death and hell to flee, and which is possessed by immortality; O continence, the joy of the prophets, and the boast of the apostles: O continence, the life of angels, and the crown of saints; blessed is he that retaineth thee." Jerom has many things in his writings, too numerous to transcribe, in favour of virginity and celibacy,

and to the discouragement. of marriage. And Austin,[80] though he in some places speaks well of marriage, yet he was of the mind, that virgins devoted to holiness have more merit with God than believers who are married; opposing Jovinian, who denied it. It is easy to observe, how much these notions got ground, and monkery obtained, and was established in the fifth and sixth centuries before the man of sin was at his height.

Another popish tenet, foretold by the apostle Paul as a part of the apostasy which would hereafter come upon, is abstaining from meats, (1 Tim. 4:3) and observing fasts, such as the Quadragesima or Lent, &c. and which quickly took place: the above mentioned ancient heretics, the Saturnalians, Ebionites, Gnostics, Marcionites, and Encretites, who were against marriage, were also for abstinence from meats; as appears from Iren--us, Clemens, Alexandrinus, Tertullian, Origen, Eusebius, Epiphanius, and Theodoret, in the places before referred to. The Gnostics observed the fourth and fifth days of the week as fast days; and who knew, as Clemens of Alexandria says,[81] the enigmatical meaning of them, the one being called the day of Mercury; and the other the day of Venus; and the Montanists are said to be the first that instituted laws concerning fasting, and who laid the foundation for many Antichristian practices. Quadragesima, or Lent, and fasting on Wednesdays and Fridays, very early obtained in the church. The former was differently observed by the ancients. Iren--us, in the second century, says,[82] there was a dispute about Easter day, and of the manner of the fast itself, that is, which was before it; some thought they must fast one day, others two, others more, some forty hours, reckoning a night and day for a day, and this difference was not in this present age, but long before. Socrates relates,[83] that the fast before Easter was differently kept; they at Rome fasted three weeks before it, excepting the sabbath, (Saturday) and the Lord's day; and they in Illyria and in all Greece and in Alexandria, fasted six weeks before it; and that, they called Quadragesima. Others began the fast seven weeks before Easter, and fasted three weeks

only, and but five days in a week, nevertheless they called this Quadragesima but, says the historian, to me it seems wonderful that they should disagree about the number of days, and yet call it by the same name: and to the same purpose Sozomen says,[84] "that Quadragesima, in which in the people fast, some count it six weeks, as the Illyrians and the western nations, all Lybia and Egypt, with Palestine; some seven, as at Constantinople, and in all the provinces round about unto Phoenicia; some, out of these six or seven weeks, fast three weeks by intervals; others only three weeks together before the feast; some only two, as the Montanists." And Socrates the historian relates,[85] that " the ancients were not only found to differ about the number of days on which they fasted, but about the food also they abstained from; some abstained from animals entirely, others of animals only eat fish, some with fishes eat fowl also, because they are of the water, according to Moses; some abstained from fruits of trees, and from eggs; some eat bread only, and others not that." And Epiphanius observes,[86] that the customs of the church were various, "some abstained from all flesh, beasts, fowls and fishes, and from eggs and cheese; some from beasts only, but ate fowls and the rest; some abstained from fowls and used eggs and fishes; others did not eat eggs; and others fishes only; some abstained from fishes, but ate cheese; others did not make use of cheese; others, moreover, abstained from bread; and others abstained from the hard fruits of trees, and from nuts, and from things boiled." Wednesdays and Fridays were kept as fast days in Tertullian's time, by the Catholics, whom he calls Psychici,[87] he being himself then a Montanist. And Origen[88] speaks of those days, and of Lent, as solemn fasts in his time. The canons, commonly called the canons of the apostles, were, according to bishop Beveridge,[89] collected before the end of the third century, and in them is one which runs thus, can. 60. "If any bishop, or presbyter, or deacon, or reader, or singer, does not fast on the holy Quadragesima of Easter, nor on the fourth day (of the week,) nor on the preparation (to the sabbath, Saturday,

which preparation was on Friday,) except he is hindered through bodily weakness, let him be deposed; if a layman, let him be separated." In the fourth century, Jerom speaks of keeping Lent as an apostolical tradition; "We fast one Quadragesima, according to the tradition of the apostles, in the whole year, at the time agreeable to us; they (the Montanists) make three Quadragesimas in a year, as if three Saviours suffered."[90] And in another place,[91] he says, " The Lord himself, the true Jonah, being sent to preach the gospel, fasted forty days, and leaving us an inheritance of fasting, prepared our souls for the eating of his body under this number." And elsewhere[92] he observes, "should any say, if it is not lawful to observe days and months, and times and years, we must be guilty of a like crime in observing the fourth day of the week, the preparation, and the Lord's day, and the fast of Quadragesima, and the feast of Easter, and the joy of Pentecost:" To which he makes answer. Austin likewise not only mentions the fast of forty days, but thus reasons for it:[93] "The Quadragesima of fasts has indeed authority both in the ancient books (the old testament,) from the fastings of Moses and Elias; and out of the gospel, because the Lord fasted so many days showing that the gospel does not dissent from the law and the prophets." And a little after, "In what part of the year could the observation of the Quadragesima be fixed more fitly, than near and contiguous to the passion of the Lord?" Ambrose, in the same century, has these words, "It is good at all times to fast, but it is better to fast with Christ in Quadragesima (or Lent); for this Quadragesima the Lord has consecrated to us by his own fasting." And in another place, "The Lord has so ordained, that as in his passion, and the fasts of Quadragesima, we should sorrow; so in his resurrection, and in the feasts of Quinquagesima, (or Pentecost,) we should rejoice."[94]

Popish festivals were observed very early, long before the Pope of Rome arrived to the height of his ambition. The feast of Easter was kept in the second century, as the controversy between Anicetus and Polycarp, and between Victor and the Asiatic

churches, shows ; yea in the fifth century, if Polycrates[95] is to be credited, who says, that, "Philip the apostle who died at Herapolis, and ,John at Ephesus, Polycarp bishop of Smyrna, Thraseas of Eumenia, Sagaris, who died at Laodicea, Papyrius and Melito, all kept Easter on the 14th day of the month; and the bishops of Rome, before Victor; as well as he, kept it on the Lord's day following; so Aniectus, Pius, Hyginus, Telesphorus, Xytus and Soter." And so did Iren--us in France; and thus it continued to be observed by the order of Constantine.[96] The vigils of the Passover, or Easter-eve, were very calmly observed; Eusebius[97] makes mention thereof as in the times of Narcissus, patriarch of Jerusalem, in the second century; and Tertullian[98] speaks of the whole night preceding Easter day, as very solemn; and Austin, in the fourth century, mentions Easter-eve[99] as solemn likewise. Pentecost was observed as early as Easter, and is spoken of along with it by Tertullian,[100] by Origen,[101] and by Jerom;[102] and Ambrose says,[103] "Let us rejoice on this holy day as at Easter; on both days there is the same and the like solemnity; at Easter all the Gentiles used to be baptized, and at Pentecost the apostles were baptized," that is, with the holy Ghost.

Christmas-day, or Christ's birth-day, was celebrated in the second century, on the 8th of the calends of January; as appears from the paschal epistle of Theophilus.[104] In the times of Dioclesian, and before the council at Nice, Anthimas, bishop of Nicomedia, with some thousands, were burnt, by fire being set to the place where they were assembled to keep the feast of Christ's birthday.[105] Basil, in the fourth century, has a sermon upon it, in which he calls it Theophania, the appearance of God, and says, "Let us celebrate time solemnities of a saved world, the birth-day of mankind." Ambrose has several sermons upon it; and in one of them, sermon ten says, "the vulgar used to call the Lord's birth-day the new sun: and so Chrysostom in the fifth century."

The feast of the Annunciation of the virgin Mary was observed by time ancients. Gregory of Neoc--sarca, called Thaumaturgus,

in the third century, has three sermons on the annunciation, and calls it a festival. It is unmentioned by[106] Athanasius in the fourth century, concerning which he says, "This is one of the feasts of the Lord, and is quite venerable; so that according to the order of things which are preached in the gospel of Christ, it ought to be accounted an holy day, since in it we treat concerning the descent of the Son of God from heaven." Feasts kept in memory of the martyrs, we read of still more early. Origen, in the latter end of the second century, says,[107] "We do memory to the saints, our parents and friends, who die in the faith;--we celebrate the religious with the priests, calling together the faithful with the clergy, inviting the needy and the poor, the fatherless and the widow, filling them with food, that our festivals may be done to the memory of rest to the deceased, whose memory we celebrate." So Tertullian, in the beginning of the third century affirms,[108] "We make oblations for the dead, and for their anniversary birth-days." And Cyprian, in the middle of it, says of some dead,[109] "The days on which they depart are registered by us, that we may celebrate their memories among the memories of the martyrs." And even in a synod[110] in his time, notice is taken "of sacrifices and offerings made for persons after death." In the fourth century it was usual in all churches to observe them. Eusebius[111] relates, that by the order of Constantine, governors of provinces, and those under them, not only observed the Lord's day, but honored the feast days of the martyrs; also the ecclesiastical festivities. Sozomen reports,[112] that the Alexandrians kept with pomp a feast on the day that Peter their bishop was martyred; and Theodoret,[113] that the church at Antioch kept an annual feast to the honour of the martyrs Juventinus and Maximinus. Ambrose has a sermon for the saints throughout the year, and makes mention of the feasts of the apostles Peter and Paul;[114] and in one place he says,[115] "We forget the birth-days of the dead, but the day on which they die we renew with great solemnity;" and again, "Whose life we know not, their deaths we celebrate." And Jerom observes,[116] that

according to the variety of countries, different times are appointed in honor of the martyrs.

In the fourth century the relics of the martyrs came much in vogue. Sozomen[117] makes mention of the relics of many saints and martyrs being found, and removed, and laid up with great honour and veneration. And so Ambrose,[118] of the bodies of St. Gervasius and Protesius, in a letter to his sister Marcellina, in which he gives an account of the finding and translation of them, and miracles done; and concludes, "Let us lay up the holy relics, and carry them into temples worthy of them, and celebrate the whole day with true devotion." In the sixth century, part of the wood of the cross on which Christ was crucified was found, and the relics of the martyr Sergius, as Evagrius relates.[119] And in the fourth and following centuries, temples were dedicated to the saints, and images placed in them, with wax candles and lamps burning.

The popish notions of a Limbus patrum, of purgatory and praying for the dead, were embraced long before the pope of Rome was declared an universal bishop. Clemens of Alexandria in the second century, had a notion, that before Christ came none were saved, but those that lived piously were in hell; and Christ, when he came went thither, and preached to them, and so did his apostles; and thereby they were converted and saved;[120] and of the place of the saints after death, Tertullian seems to have such a notion, that they were not in heavenly bliss; "the bosom of Abraham, he says,[121] is not celestial, yet higher than hell; and in the mean while affords refreshment to the souls of the righteous, until the consummation of all things at the resurrection." And a little after he says, "The bosom of Abraham is some temporal receptacle of believing souls." Purgatory was the opinion of Origen in the third century; he was the first, as Theophilus Gale says,[122] that introduced purgatory from the Platonic school at Alexandria into the church of God, and gave a great advance to the whole system of papism or antichristianism. "I think, says

he,[123] the saints, when they depart out of this life, remain in some place the divine scripture calls paradise; and as in some place of learning, an auditorium, if I may so say, or a school of souls, in which they may be taught of all those things they have seen on earth." And in some places he gives plain hints of purgatory; "it is certain, says he,[124] there remains a fire, which is prepared for sinners, and we shall come to that fire, in which the fire will prove every one's work, what it is; and as I think we must all come to the fire, even if any one is a Paul or a Peter, yet he must come to the fire; but such shall hear, though thou passest through the fire, the flame shall not burn thee; but if any one, like me, is a sinner, he shall come indeed to the fire, as Peter and Paul, but he shall not so pass through as Peter and Paul." In another place he says,[125] "Whose sin is such that it is neither forgiven in the present world, nor in that to come; he passes on in his uncleanness one and another week, and at the beginning of the third week he is purged from his uncleanness." And in another work of his,[126] he has these words, "To every one of these who have need of punishment by this fire, and together also of healing, it burns, but does not burn them out, who have no matter to be consumed by fire; but it burns and burns them out, who build on a building of actions, words and thoughts, figuratively called wood, hay, and stubble." And he has various hints of this kind in other parts of his writings. Lactantius in the fourth century, says,[127] "When God shall judge the righteous, he shall also try them by fire: them whose sins, either in weight or in number, have prevailed, they shall be touched by the fire, and shall be burnt; but those whose righteousness and virtue are in full maturity; they shall nor perceive the fire." And a little after, "Let no one think, that souls are immediately judged; after death they are all detained in one common prison, until the time comes, that the great judge shall make trial of the merits of men." Jerom expresses his faith in this point, thus;[128] "As we believe the eternal torments of the devil, and of all deniers and ungodly persons; so we believe a moderate sentence of the judge,

mixed with clemency, on sinners and ungodly persons, and yet Christians, whose works are to be proved and purged by fire." Epiphanius, in the same century, delivers the faith of Christians in this manner,[129] "We believe that Christ came to give pardon to these who of old knew him, and did not stray from his deity, thought for errors were detained in hell; to them who were then in the world, by repentance; to them that were in hell, by mercy and salvation." And he was of opinion, that prayers made for the dead profited them, though they did not cut off all fault.[130] And of the same opinion was Austin,[131] who says, "It is not to be denied, that the souls of the dead are relieved by the piety of the living; since for them the sacrifice of the mediator is offered, or alms are made in the church; but these are profitable to them, who when they lived merited, that they might be profitable to them afterwards." More of this may be read in another tract[132] of his. Elsewhere he says,[133] "In the old saints the Holy Spirit, was not so, as he is now in believers because when they went out of the world, they were in hell, and it is incongruous that he who goes from hence, having the Spirit of God, should be held in hell." And he seems in one place,[134] to grant a purgatory; "That some such thing is done after this life, is not incredible; and whether it is so may be enquired; that some believers are either found or hid by a certain purgatory-fire, how much the more or less they have loved perishing goods, so much the slower or sooner they are saved." Gregory Nyssene says of children dying in infancy,[135] "What shall we think of such, who so die? shall the soul see the judge? shall it be presented with others before the tribunal? shall it undergo the judgment of those who have lived? shall it receive a reward according to merit? or be purged with fire according to the words of the gospel? or be refreshed with the new of blessing?" Boetius, in the sixth century, is express for purgatory; his words are, "Are there no punishments after you leave the body dead? The answer is, yea and great ones truly; some are exercised, I think, with a severe punishment, and others with a mild purgatory."[136]

Gregory I defended the opinion of purgatory in the same century.

The popish notion of transubstantiation had its rise from the old heretics, and was cherished and strengthened by the unguarded expressions and erroneous sentiments of the ancient fathers, even before the man of sin arrived to his manhood. Mark, the heretic, in the second century, would have it thought that he changed the wine into blood by invocation upon it,[137] just as a popish priest would be thought by pronouncing some words to change the bread into the body, and the wine into the blood of Christ. Iren--us,[138] in the same century, has an expression which has too favourable an aspect on this very absurd notion; "when the cup mixed, and the bread broken, perceive the word of God, they become the Eucharist of the blood and body of Christ." In the third century, the phrases of offering the sacrifice of Christ, and of sanctifying the cup by the priest, were used; as by Tertullian,[139] who calls the administration of the supper, offering the sacrifice; and by Cyprian,[140] who speaks of the Lord's sacrifice being celebrated by a lawful sanctification, and of the priest's sanctifying the cup; and says, that "the priest officiates in the room of Christ, and imitates that which Christ did, and then offers up a true and full sacrifice in the church to God the Father." In the fourth century several unguarded expressions were used, as by Athanasius,[141] that there was nothing of the flesh and blood of Christ to be found in the world, but what was daily spiritually made by the hands of priests upon the altar; and by Nazianzen,[142] who speaks of some defiling the altars with blood, which have their name from time most pure and unbloodly sacrifice: and Ambrose speaks often of celebrating mass and offering the sacrifice; and he composed some prayers preparatory to it, and he produces examples to prove, that "not that in which nature has formed, but which the blessing hath consecrated, and the greater is the force of blessing than of nature, because nature itself is changed by the blessing." And after many instances of the miracles in Egypt, he observes,[143] that, "if human blessing could do so much, what shall we say of

the divine consecration itself, where the words of the Lord the Saviour operate?" And a little after, he has these words "this is my body; before the blessing of the heavenly words the species is named, after the consecration the body of Christ is signified, he calls it his own blood. Before the consecration another thing is said, after the consecration it is called blood. Cyril of Jerusalem says,[144] "The bread and the wine of the Eucharist, before the holy invocation of the Trinity are mere bread and wine; but when the invocation is made, the bread becomes the body of Christ, and the wine the blood of Christ." Gregory Nyssene says,[145] "The bread is made the body of Christ by sanctification; the bread a little before was common bread, but when the mystery has made it holy, it is made and called the body of Christ; so the mystical oil; so the wine, though of small worth before the blessing, after the sanctification of the Spirit, both of them work differently." A mind elsewhere,[146] he says, "I rightly believe that the bread sanctified by the word of God, metapoieit ai, is transmuted into the body of God the Word; for bread was that body, potentially it was sanctified by the indwelling of the Word, which tabernacled in the flesh; thence therefore the bread transmuted in that body, passes into a divine power, by the same now also become equal.--The bread is immediately transmuted by the Word into the body, as it is said by the Word, This is my body." Chrysostom, in the fifth century, seems to strengthen the doctrine of transubstantiation, when he says,[147] "Do you see the bread? Do you see the wine? do they go as the rest of the food into the privy? God forbid, that thou shouldst so think for as if wax put to the fire is assimilated to it, nothing of the substance remains; so likewise here think that the mysteries are consumed in the substance of the body." In the sixth century, Gregory I says, it appears that they called the Lord's supper a viaticum; and even in the fourth century, it used to be given to dying persons as such. Honoratus of Verceil, gave it to St. Ambrose who as soon as he received it died, carrying with him the good viaticum, as Paulinus in his life relates. And Ambrose

himself says,[148] that in his time, travelers and sailors used to carry it with them. Yea, even in the third century, it used to be sent to those who were hindered by sickness from partaking of it; there is even an instance of its being sent by a boy, and put into the mouth of a dying man, upon which he expired.[149]

The first instance of corruption in baptism, as to the form of it, and also as to the mode of it, was made by Mark, the heretic, and his followers; who made a mixture of oil and water, and poured it on the head.[150] And the next instance is in Novatus, who received baptism on a sick bed by perfusion (as the Clinci also did,) if he might be said to receive it, as Cornelius, the then bishop of Rome observes;[151] and when he recovered, and got to be made a presbyter, all the clergy and many of the people, judged it was not lawful, that such an one, who was baptized in that manner, should be admitted among the clergy; nor could such an one be a presbyter, according to the 10th canon of the council of Neo--sarea. An innovation with respect to the subjects began to be made in the third century, in the African churches, and prevailed much in the fourth, through the zeal of Austin in favour of original sin, and for the salvation of infants, which he thought could not be saved without it. This use of chrism, exorcism, signing with the sign of the cross, and other corruptions early introduced, have been observed in some former treatises of mine.[152] Thus we see that the principal things of which the popish hierarchy consists, and the chief principles and practices which are now reckoned popish ones, were held and maintained before the popes of Rome arrived to the full power they had long been aiming at; and which together make up what we call Popery.

THE COROLLARY

From all this is, That since it can be no objection to the doctrine of invocation of angels and saints departed, being called a popish doctrine; nor to time prohibition of marriage, and abstaining from meats, and keeping divers fasts and festivals, being called parts of popery; nor to the doctrines of purgatory and transubstantiation

being popish ones, though they were severally broached and embraced ages before the pope of Rome was declared universal Bishop; it can be no objection to Infant Baptism being called a part and branch of popery, though it was introduced into the churches in the third and fourth centuries, and so before the Roman antichrist arrived to his highest pitch of grandeur; it being a tenet held by the Papists, as founded upon the tradition of the church; and being no more agreeable to the word of God, than the other above tenets held by them are. Truth indeed is most ancient; but error follows closely at its heels, and is nearly as ancient; so that high pretensions to antiquity in matters of faith and worship, are no otherwise to be regarded, but as they have the concurrent evidence and testimony of the sacred scriptures; they only can be trusted to with safety.

ENDNOTES:

[1] Eccl. Hist. 1.5. c. 24,
[2] Apud ibid.
[3] Socrat. Eccl. 1.5. c. 22.
[4] Vid. Cyprian Ep.75.
[5] Council. Cathag, interopera Cyprian, p.397.
[6] Tertullian de pudicitia, c. 1.
[7] Socrates, 1. 2. c. 15. Sozomen, 1. 3. c.8, 11.
[8] Vit. Pontific. p.44, 45.
[9] L.2. c.5. s. 17.
[10] Athanasii opera.
[11] In the abstract of the history of popery, p. 1. margin.
[12] Vid. Magdeburg. Eccles. Hist. Cent. 6. p.217.
[13] Bed. Hist. Euseb.
[14] Adv. Haeres. 1, 3, c. 3.
[15] Ep, 55. p.119.
[16] Opera tom. 2. p.44,45
[17] De Schism. Donatist. 1. 2. p.35, 37, 40.
[18] Socrat. Eccles. Hist. 1. 5. c. 8.
[19] Euseb. Eccl. Hist. 1. 10. c. 5.
[20] Ep, 1. 1. Ep. 4.

[21] Ibid. Ep. 9.
[22] Serm. In Annivers. Dic Assump. p.95.
[23] Ep, 89. Ad episcop. Vienn. p.159
[24] Ep, 22. p.118.
[25] Epist. 84.
[26] Ep, 87. c. 3.
[27] Ep, 93. c. 17.
[28] Spanheim. Isagog. Ad Hist. Eccles. p.22.
[29] In annivers. Dic Assumpt. Serm. 2.
[30] Vid. Alsted Chronolog. p.360, 408.
[31] Platinae vit. Pontif. p.34.
[32] Ep, 47. p.90. Ep,5. p.114.
[33] Ep, 24. p.50. & Ep, 76. p.202.
[34] Ep, 33. P.65.
[35] Apud. Euseb. Eccl. Hist. 1.6. c.6.
[36] Compend. De fide pope finem.
[37] Eccl. Hist. 1.8 c.6.
[38] Ad Nepotian. fol. 5.
[39] De officiis 1.1. c. 44.
[40] Eccl. Hist. 1.7. c. 19.
[41] Contra Parmen. 1.1 p.18
[42] Eccl. Hist. 1.2. c. 9.
[43] Eccl. Hist. 1.5. c. 8.
[44] Ibid. 1.6. c. 9 & 1.7. c. 7.
[45] Eccl. Hist. 1.8 c. 12.
[46] Ad. Eustach de virginitate fol.50. K. & in vita Paul Eremitae, fol. 81. K.
[47] Euseb. de vita Constantin, 1.4 c. 28.
[48] Socrat. Eccl. Hist. 1.1 c. 17.
[49] Epiphan, haeres. 69.
[50] De virginibus, 1.1 prope finem.
[51] Apud Euseb. Eccl. Hist. 1.3. c. 32.
[52] De pr--scrip, H--res. C. 33.
[53] Divinar. Decret. Epitome, p. 259.

[54] Origines, 1.7. c. 5.
[55] Homil. 1. In Ezekiel fol. 133, 34.
[56] Epist. 121. c. 9.
[57] Tract. 2. In Job in time.
[58] Homil.16 in Josuam fol. 168, 2.
[59] Epis. 57. p.134.
[60] Orat. 18. In fine & Orat. 20, in fine.
[61] Adv, H--res, 1.5. c. 19.
[62] De sanctissime Dei para prope finem.
[63] Orat. 18. In laudem Cyprian.
[64] Contra H--res, 1.3. h--r. 78, 79.
[65] Theodori Lactor. Hist. Eccl. 1, 2 p.566.
[66] Contr. H--res h--r. 30.
[67] Ibid. 1.1. h--r 23. Iren--us adv. h--r 1.1. c. 22.
[68] Theodoret H--ret. Fab. fab. 4.
[69] Epiphan. h--r, 45. Vid. Origen in Rom. 1:10, fol. 216. 2.
[70] Tertullian adv. Marcion. 1.1. c. 29, 30. & de pr--script, h--ret c. 33.
[71] Apud Euseb. Eccl. Hist. 1.4, c. 23.
[72] Legat. Pro Christian. p.37.
[73] Adv. Marcion. 1.5. c. 15.
[74] In Romans 1.10.
[75] De singular cleric. p.532.
[76] De bono pudiciti--, p.419.
[77] De nativitate Christ. p.448.
[78] Socrat. Eccl. Hist. 1.1 c. 11. Sozomen. ibid 1.1. c. 23.
[79] De virginitate in fine.
[80] De peccat. merit. 1.3, c. 7.
[81] Stromat. 1.7. p.744.
[82] Apud Euseb. Eccl. Hist. 1.5 c. 24.
[83] Eccl. Hist. 1.5. c. 22.
[84] Eccl. Hist. 1.7. c. 19.
[85] Eccl. Hist. 1.5. c. 22.
[86] Compend. de fide prope finem.

[87] De jejun. c. 2. 14.
[88] Homil. 10. in Levit. fol. 82, 4.
[89] In ibid. 1.1. c. 2. s. 7.
[90] Epist. ad. Marcellan, adv. Montanist. tom. 2. fol. 44. B.
[91] Comment. in Jonam. Fol. 57. M. tom . 6.
[92] Comment. in Galat. 4. fol. 79. A. tom. 9.
[93] Ep. 86. & Ep. 119. c. 15.
[94] Serm. 31. & serm. 60. tom. 5.
[95] Apud Euseb. Eccl. Hist. 1.5. c. 4.
[96] Socrat. Eccl. Hist. 1.5. c. 22.
[97] Eccl. Hist. 1.6. c. 9. see c. 34.
[98] Ad nxor. 1.2. c. 4.
[99] Ep. 19. c. 2.
[100] Coron. mil. c. 3.
[101] Contr. Cela. 1.8. p.392.
[102] Comment. in Gal. 4, fol. 79. A.
[103] Serm. 60. p.82. tom. 5.
[104] Vid. Magdeburg. Centuriat. cent. 2. P.89, 90.
[105] Nicephor. 1.7. c. 6. Apud Selden of the birth-day of our Savior, s.4. p.33.
[106] De sanctissima Dei para, p.810.
[107] Tract. 3. in Job fol. 39. 2.
[108] De Coron. mil. C. 3.
[109] Ep. 37. p.32.
[110] Concil. Carthag. cit. in Epist. 66.
[111] De vita Constantin. 1.4. c. 22.
[112] Eccl. Hist. 1.2. c. 17.
[113] Eccl. Hist. 1.3 c. 15.
[114] Serm. I. p.129. tom. 5.
[115] De fide Resurrect. p.322, 327.
[116] Comment. in Gal. 4. fol. 79. A.
[117] Eccl. Hist. 1.2 13. & 3.14. & 59. & 7.30.
[118] Epist. 1.7 cp. 54.
[119] Eccl. Hist. 1.4. c. 26, 28.

[120] Stromat. 1.6. p.637, 638.
[121] Adv. Marcion, 1.4. c. 34.
[122] Court of the Gentiles, part 3. B. 2 ch. 1, p.134, 135, 221.
[123] De principiis. 1.2. prope finem.
[124] Homil. 3. in Ps. 36. fol. 45. C.
[125] Homil. 8. in Levit. fol. 75. C.
[126] Contr. Celsum, 1. 5. p.241.
[127] De divino pr--mio, 1.7. c. 21.
[128] Comment in Esaiam, 1, 18. in fine.
[129] Contr. H--res, 1.1 h--r. 46.
[130] Ibid. 1.3. h--r. 75.
[131] En hirid. ad Laurent. c. 110.
[132] De cura pro mortuis.
[133] Qu--stiones vet. & nov. Test. qu. 123.
[134] Enchirid. c. 69.
[135] De iis qui pr--mature abrup. p.754. vol. 2.
[136] De Consolat. Philosph. 1.4. p.101.
[137] Iren--us adv. H--res 1.1. c. 9. Epiphan. contr. h--res 1.1 h--r. 34.
[138] Adv. H--res. 1.5. c.2.
[139] De cultu foemin. 1.2. c. 11.
[140] Epist. 63. 148, 149.
[141] De imagine Christi, c. 7.
[142] Orat. 4. p.126.
[143] De initiandis, c. 9.
[144] Cateches, mystagog. 1. s. 4.
[145] In baptism Christi, vol. 2. p. 802.
[146] Caiechet. orat. c. 37. p.536. vol. 2.
[147] De Eucharistia.
[148] De obitu styr. Fratris.
[149] Euseb. Eccl. Hist. 1.6. c. 44.
[150] Iren--us adv. H--res. 1.1. c. 18.
[151] Apud Euseb. ut supra, c. 43.
[152] The argument from apostolical tradition, &c. and Infant-

baptism, a part and pillar of Popery.

3 BAPTISM: A DIVINE COMMANDMENT TO BE OBSERVED

Being A Sermon Preached At Barbican, October 9, 1765 At The Baptism Of The Reverend Mr. Robert Carmichael, Minister Of The Gospel In Edinburgh.

The Preface

The following discourse was not designed for the press; had it, the subject of it would have been a little more enlarged upon; and, perhaps, might have appeared in a little better dress; but as the publication of it is become necessary, I chose to let it go just as it was delivered, as nearly in the very words and expressions, as my memory could assist me; the sense, I am sure, is no where departed from; that it might not be said, that any thing that was spoken is concealed, changed, or altered. The warmest solicitations of my friends would never have prevailed upon me to have made it public, being unwilling to renew the controversy about baptism unnecessarily; and being determined only to write in self-defense, when attacked, or whenever the controversy is renewed by others; for I am very sensible, that the argument on both sides is greatly exhausted, and scarce any thing new can be expected, that is serious and pertinent: but the rude attack upon the sermon in two letters in a news-paper, determined me at once to send it out into the world, as being a sufficient confutation of itself, without any remarks at all, of the lies and falsehoods, calumnies, cavils and impertinencies, with which the letters abound; whereby it will appear to every reader, how fairly that writer charges me with railing against my brethren, and the whole Christian world; and how injuriously he represents me, as treating all that differ from me as fools, unlearned, ignorant of the scriptures, and unclean. It is hard we cannot practice what we believe, and speak in vindication of our practice, without being abused, vilified and insulted in a public news-paper; is this treating us as brethren, as the writer of the letters, in a canting way, affects to call us? And how does this

answer to the false character of Candidus, he assumes? I shall not let myself down so low, nor do I think it fitting and decent to go into, and carry on a religious controversy in a newspaper, and especially with so worthless a writer, and without a name. This base and cowardly way of writing, is like the Indians' manner of fighting; who set up an hideous yell, pop off their guns behind bushes and hedges, and then run away and hide themselves in the thickets. However, if the publication of this discourse should be of any service to relieve or strengthen the minds of any, with respect to their duty in the observance of the ordinance of baptism, I am content to bear the indignities of men, and shall reckon it an overbalance to all their reproaches and insults. J. G.

Baptism A Divine Commandment

Being about to administer the Ordinance of Baptism, before we enter upon the administration of it, I shall drop a few words on the occasion, from a passage of scripture you will find in

1 JOHN 5:3

For this is the love of God, that we keep his commandments, and his commandments are not grievous.

What I shall say in the following discourse, will much depend upon the sense of the word commandments; by which are meant, not the ten commandments, or the commandments of the moral law delivered by Moses to the children of Israel; which, though they are the commands of God, and to be observed by Christians under the present dispensation; since we are not without law to God, but under the law to Christ (1 Cor. 9:21); and are to be kept from a principle of love to God, for the end of the commandment is charity, or love, out of a pure heart, and of a good conscience, and of faith unfeigned (1 Tim. 1:5); yet there commands are not easy of observation, through the weakness of the flesh, or corruption of nature; nor can they be perfectly kept by any of Adam's fallen race; for there is not a just man upon earth, that doeth good and sinneth not (Eccl. 7:20); and he that offends in one point is guilty of all (Jam. 2:10); and is exposed to the curse and condemnation

of the law, which runs in this tenor, Cursed is every one that continueth not in all things which are written in the book of the law, to do them (Gal. 3:10); hence this law in general is called a fiery law, the letter which kills, and the ministration of condemnation and death, which make it terrible to offenders; however, it may be delighted in by believers in Christ after the inward man: nor are the commandments of the ceremonial law intended, which being many and numerous, were burdensome; especially to carnal men, who were frequently ready to say concerning them, What a weariness is it? One of its precepts, circumcision, is called a yoke, which, says the apostle Peter, neither our fathers nor we were able to bear (Acts 15:10); because it bound persons to keep the whole law, which they could not do; and the whole is said to be a yoke of bondage (Gal. 5:1), and consequently its commandments grievous; besides this law was abrogated before the apostle John wrote this epistle, and its commandments were not to be kept; Christ had abolished this law of commandments contained in ordinances; and there is now a disannulling of the whole of it, because of its weakness and unprofitableness (Eph. 2:15; Heb. 7:18); rather the commandments of faith and love the apostle speaks of in chapter 3:23 may be designed; And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, as he gave us commandment: there were exhortations, injunctions and commands of Christ to his disciples, which were to be kept by them, and were not grievous. Ye believe in God, says he (John 14:1), believe also in me; and again, A new commandment I give unto you, that ye love one another, as I have loved you (John 8:34); but inasmuch as Christ, as lawgiver in his church, has appointed some special and peculiar laws and ordinances to be observed, and which he calls his commandments, he that hath my commandments and keepeth them, he it is that loveth me (John 14:21); very agreeably to our text; and after he had given his apostles a commission to preach and baptize, he adds, teaching them to observe all things whatsoever I have commanded you (Matthew 28:20); and whereas,

among these commandments and ordinances, baptism and the Lord's supper are the chief and principal, I choose to understand the text of them;[1] and since we are about to administer the first of these at this time, I shall confine my discourse chiefly to that, and shall attempt the following things.

I. To shew that baptism, water-baptism, is a command of God and Christ, or a divine command.

II. That being a divine command, it ought to be kept and observed.

III. The encouragement to keep it; it is the love of God, and it is a commandment not grievous.

I. The ordinance of water-baptism is a divine command. John, the forerunner of our Lord, was the first administrator of it, and from thence was called the Baptist; and he did not administer it of his own mind and will, but had a mission and commission from God to do it; There was a man sent from God, whole name was John; and he was sent by him, not to preach the gospel only, but to baptize; for so he himself says, he that sent me to baptize with water, the same said unto me, etc. (John 1:6, 33). Hence Christ put this question to the chief priests and elders of the Jews, the baptism of John, whence was it? from heaven or of men? (Matthew 21:25, 26), this brought them into such a dilemma, that they knew not what answer to give, and chose to give none; our Lord's design by the question was to shew that John's baptism was of divine institution, and not human; wherefore he charges the Pharisees and Lawyers with rejecting the counsel of God against themselves, being not baptized of him (Luke 7:30), that is, of John; and he elsewhere (Matthew 3:15), speaks of his baptism as a part of righteousness to be fulfilled, and was fulfilled by him. Now John's baptism and Christ's were, as to the substance of them, the same; John's baptism was allowed of and approved of by Christ, as appears from his submission to it; and the ordinance was confirmed by the order he gave to his apostles to administer it: one of John's disciples said to

his master, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him (John 3:26); though, as is said afterwards, Jesus himself baptized not, but his disciples (John 4:2); that is, they baptized by his orders; and which were renewed after his resurrection from the dead, saying, Go ye therefore, and teach all nations, baptizing them, etc. (Matthew 28:19), and which orders were obeyed by his apostles, as many instances in the Acts of the Apostles shew; and that it was water baptism they administered, according to Christ's instructions and directions.

In matters of worship there ought to be a command for what is done; as this ordinance of baptism is a solemn act of worship, being performed in the name of the Father, and of the San, and of the holy Ghost. God is a jealous God, and especially with respect to the worship of him; nor should any thing be introduced into it but what he has commanded; and careful should we be hereof, left he should say unto us, who hath required this at your hands? (Isa. 1:12), it is not enough that such and such things are not forbidden; for on this footing a thousand fooleries may be brought into the worship of God, which will be relented by him. When Nadab and Abibu offered strange fire to the Lord, which he commanded not, fire came down from heaven and destroyed them: we should have a precept for what we do, and that not from men, but from God; lest we incur the charge of worshipping God in vain, teaching for doctrines the commandments of men (Matthew 15:9), and involve ourselves in the guilt of superstition, and will-worship.

Wherefore, the baptism of infants must be wrong; since there is no command of God and Christ for it; if there was any, it might be expected in the New Testament, and in that only; it is absurd to send us to the Old Testament for a command to observe a New Testament-ordinance; it is a groin absurdity to send us so far back as to the 17th chapter of Genesis[2] for a warrant for the ordinance of baptism; we might as well be lent to the first chapter of that book; for there is no more relating to that ordinance in the one than in the

other. Was there a like precept for the baptism of infants under the New Testament, as there was for the circumcision of infants under the Old Testament, there could be no objection to it; but it is an absurdity of absurdities to affirm, that baptism comes in the room of circumcision; since baptism was in force and use long before circumcision was abolished; circumcision was not abolished until the death of Christ, when that, with other ceremonies, had an end in him; but baptism was administered many years before to multitudes, by John, by the order of Christ, and by his apostles; now where is the good sense of saying, and with what propriety can it be laid, that one thing succeeds another, as baptism circumcision, when the one, said to succeed, was in use and force long before the other teared, it is pretended it succeeded?

If there is any precept for Infant-baptism, it must be in the New Testament; there only it can be expected, but there it cannot be found; not in Matthew 19:14, Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven; which is no precept, but a permission, or grant, that little children might come, or be brought unto him; but for what? not for baptism; but for that for which they were brought, and which is mentioned by the evangelist in the preceding verse, that he should put his hands on them, and pray, or give them his blessing; as it reams it was usual in those times, and with those people, as formerly, to bring their children to persons venerable for religion and piety, to be blessed by them in this way; and such an one they might take Jesus to be, though they might not know he was the Messiah. Two other evangelists say, they were brought unto him that he should touch them; as he sometimes touched diseased persons when he healed them; and these children might be diseased, and brought to him to be cured of their diseases; however, not to be baptized by thrill, for he baptized none; they would rather have brought them to the disciples, had it been for such a purpose; and had it been the practice of the apostles to baptize infants, they would not have refused them; and our Lord's entire silence about Infant-baptism

at this time, when there was so fair an opportunity to speak of it, and enjoin it, had it been his will, has no favorable aspect on that practice. The reason given by thus for the permission of infants to come to him, for of such is the kingdom of heaven, is figurative and metaphorical; and not to be understood of the infants themselves, but of such as they; of such who are comparable to them for their humble deportment, and harmless lives; or to use our Lord's words elsewhere, such who are converted, and become at little children (Matthew 18:2).[3] Nor is a command for Infant-baptism contained in the commission to baptize (Matthew 28:19), Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost.

It is argued, that "since all nations are to be baptized, and infants are a part of them, then, according to the command of Christ, they are to be baptized." But it should be observed, that the commission is indeed to teach all nations, but not to baptize all nations; the antecedent to the relative them, is not all nations; the words παγτα τα εθνη, all nations,are of the neuter gender; but αυτουπ, them, is of the masculine, and do not agree; the antecedent is μαθηταπ, disciples, which is understood, and supposed, and contained in the word μαθητευσατε, teach, or make disciples; and the sense is, teach all nations, and baptize them that are taught, or are made disciples by teaching. If the above argument proves any thing, it would prove too much; and what proves too much, proves nothing: it would prove, that not only the infants of Christians, but the infants of Turks, Jews, and Pagans, should be baptized, since they are part of all nations; yea, that every individual person in the world should be baptized, heathens, as well as Christians, and even the molt profligate and abandoned of mankind, since they are part of all nations.[4]

And as there is no precept for the baptism of infants, so no precedent for it in the word of God. Though there was no clear and express command for it, which yet we think is necessary, and is required in such a case; yet, if there was a precedent of any one

infant being baptized, we should think ourselves obliged to pay a regard unto it; but among the many thousands baptized by John, by Christ, or, however, by his order, and by his apostles, not one single instance of an infant being baptized can be found. We read, indeed, of households being baptized; from whence it is argued, that there might be, and it is probable there were, infants in them, who might be baptized; but it lies upon those who are of a different mind, to prove there were any in those households. To put us upon proving a negative, that there were none there, is unfair. However, as far as a negative can be proved, we are capable of it.[5] There are but three families usually observed, if so many; Lydia's, the Jailor's, and that of Stephanas, if not the fame with the Jailor's, as some think. As for Lydia's household, or those in her house, they were brethren; whom, afterwards, the apostles went to see, and whom they comforted; and so not infants. As for the Jailor's household, they were such as were capable of hearing the word preached to them, and of believing it; for it is said, he rejoiced, believing in God with all his house (Acts 16:40, 34): and if any man can find any other in his house, besides all that were in it, he must be reckoned a very sagacious person. As for the household of Stephanas, (if different from the Jailor's) it is said, that they addicted themselves to the ministry of the saints (1 Cor. 1:16; 16:15): and whether this be understood of the ministry of the word to the saints, or of the ministration of their substance to the poor, they must be adult persons, and not infants. Seeing then there is neither precept nor precedent for Infant-baptism in the word of God, of which I defy the whole world to give one tingle precedent, we cannot but condemn it as unscriptural, and unwarrantable.[6] I proceed,

II. To shew that the ordinance of water-baptism, being a divine command, it ought to be kept, and observed, as directed to in the word of God.

First, I shall shew, by whom it is to be kept and observed. 1. By sensible, repenting sinners. John's baptism was called the baptism

of repentance (Mark 1:4); because repentance was previous to it; and the very first persons that were baptized by him, were such who were sensible of their sins, repented of them, and ingenuously confessed them; for it is said, they were baptized of him in Jordan, confessing their sins; and whereas others applied to him for baptism, of whom he had no good opinion, he required of them, that they would first bring forth fruits meet for repentance; and not to think with themselves, we have Abraham to our father (Matthew 3:6-9); since such a plea would be of no avail with him; and the very first persons that were baptized after our Lord had given to his apostles the commission to baptize, were penitent ones; for under the first sermon after this, three thousand were pricked in their heart, and cried out, Men and brethren, what shall we do? To whom the apostle Peter gave this instruction and direction: Repent, and be baptized every one of you in the name of Jesus Christ (Acts 2:38); and accordingly, on their repentance, they were baptized. 2. This command is to be kept and observed by believers in Christ; he that believeth and is baptized, shall be saved (Mark 16:16). Faith goes before baptism, and is a pre-requisite to it; as the various instances of baptism recorded in the scriptures shew. Philip went down to Samaria, and preached Christ there to the inhabitants of it; and when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women (Acts 8:12).

The same minister of the word was bid to join himself to the chariot of an Eunuch, returning from Jerusalem, where he had been to worship, and whom he found reading a prophecy in Isaiah; and said unto him, Understandest thou what thou readest? To which he answered, How can I, except some man should guide me? And being taken up into the chariot with him: from that scripture, Philip preached Jesus to him, his word, and ordinances, as the sequel shews; for when they came to a certain water, the Eunuch laid, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. Otherwise not, it

seems; for notwithstanding his religion and devotion, without faith in Christ, he had no right to that ordinance; He answered and said, I believe that Jesus Christ is the Son of God (Acts 8:36, 37); upon which profession of his faith, he was baptized. The apostle Paul preached the gospel at Corinth with success; and it is observed by the historian, that many of the Corinthians hearing, believed, and were baptized (Acts 18:8). First they heard the word, then they believed in Christ, the sum and substance of the word, and upon the profession of their faith, were baptized. 3. The ordinance of water-baptism is to be attended to, and observed by such who are the disciples of Christ; it is said that Jesus made and baptized more disciples than John (John 4:1). First made them disciples, and then baptized them; that is, ordered his apostles to baptize them; with which his commission to them agrees, Teach all nations, baptizing them; make disciples, and baptize them that are so made. Now, what is it to be disciples of Christ? Such may be said to be so, who have learned to know Christ, and believe in him; who are taught to deny sinful self, righteous self, and civil self, for his sake, and to take up the cross and follow him, in the exercise of grace and in the discharge of duty: and, 4. Such as have received the Spirit of God, are proper persons to observe the ordinance of baptism, and submit unto it: Can any man forbid water, that these should not be baptized, who have received the holy Ghost as well as we? (Acts 10:47); as a Spirit of illumination and conviction, as a Spirit of sanctification, faith and consolation, and as a Spirit of adoption.

2dly, Next let us consider in what manner the ordinance of baptism is to be kept and observed: and, 1. It should be kept in faith; for without faith it is impossible to please God; and whatsoever is not of faith, is sin (Heb. 11:6; Rom. 14:23).

2. In love, and from a principle of love to Christ, and which is the end of every commandment, and of this; If ye love me, says Christ's, keep my commandments (John 14:15 3). It should be kept as it was at first delivered and observed: the manner in which it is to be performed and submitted to, is immersion, or covering the

whole body in water; and which agrees with the primary sense of the word βαπτιζω, which signifies to dip or plunge, as all learned men know;[7] and he must be a novice in the Greek language, that will take upon him to contradict what has been ingenuously owned by so many men of learning. Had our translators thought fit to have translated the word, which they have not in those places where the ordinance of baptism is made mention of, for reasons easily to be guessed at, but have adopted the Greek word baptize in all such places; had they truly translated it, the eyes of the people would have been opened, and the controversy at once would have been at an end, with respect to this part of it, the mode of baptism; however we have proof sufficient that it was performed, and ought to be performed by immersion, as appears,

1. By the places where it was administered, as the river Jordan, where John baptized many, and where our Lord himself was baptized; and AEnon, near Salim, which he chose for this reason, because there was much water there (Matthew 3:6, 13); now if the ordinance was administered in any other way than by immersion, what need was there to make choice of rivers and places abounding with water to baptize in?

2. By the instances of persons baptized, and the circumstances attending their baptism, as that of our Lord, of whom it is said, When he was baptized, he went up straightway out of the water (Matthew 3:16); which manifestly implies that he had been in it, of which there would have been no need, had the ordinance been administered to him in any other way than by immersion; as by sprinkling or pouring a little water on his head, as the painter ridiculously describes it. The baptism of the Eunuch is another instance proving baptism by immersion; when he and Philip were come to a certain water, and it was agreed to baptize him, it is said, they went down both into the waters both Philip and the Eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip (Acts 8:38, 39). The circumstances of going down into the water, and coming up out

of it, manifestly shew in what manner the Eunuch was baptized, namely, by immersion; for what reason can be given why they should go into the water, had it been performed in any other way?

3.[8] The end of baptism, which is to represent the burial and resurrection of Christ, cannot be answered any other way than by immersion; that it is an emblem of the burial and resurrection of Christ, and of the burial and resurrection of believers in him, is clear from Romans 6:4, Colossians 2:12 buried with him by baptism, and in baptism. Now only an immersion or covering of the whole body in water, and not pouring or sprinkling a little water on the face, can be a representation of a burial; will any man in his senses say, that a corpse is buried, when only a little dust or earth is sprinkled or poured on its face?

4. The figurative baptisms, or the allusions made to baptism in scripture, shew in what manner it was administered; the passage of the Israelites under the cloud, and through the sea, is called a being baptized in the cloud and in the sea (1 Cor. 10:1, 2); and with great propriety may it be called a baptism, as that is by immersion; for the waters standing up as a wall on each fide of them, through which, and the cloud over their heads, under which they passed, they were like persons immersed in water:[9] likewise the overwhelming sufferings of Christ are fitly called a baptism, in allusion to baptism by immersion.[10] I have a baptism to be baptized with, says he; and how am I straitened until it be accomplished? (Luke 12:50); and which sufferings of Christ, in prophetic language, agreeable to baptism by immersion, are thus described; I am come into deep waters, where the floods overflow me (Ps.119:1, 2). Once more; the extraordinary donation of the Spirit on the day of Pentecost, is called a being baptized with the holy Ghost (Acts 1:5); the emblem of which was a rushing mighty wind, which filled all the house where they were sitting (Acts 2:2); so that they were as if immersed into it, and covered with it, and therefore very properly called a baptism, in allusion to baptism by immersion. I go on,

III. To observe the encouragement, motives, and reasons given to keep this ordinance, as well as others,

1. The apostle says, this is the love of God; that is, this shews love to God; it is a plain case, that a man loves God, when he keeps his commandments; this is an evidence, that he loves not in word, and in tongue only, but in deed and in truth. Others may say that they love God and Christ; but this is the man that truly loves them, even he that hath my commandments, says Christ (John 14:21), and keepeth them; he it is that loveth me: and it is a clear care, that such a man has a sense of the love of God and Christ; the love of the Father is in him; and the love of Christ constrains him to observe his ordinances, and keep his commands; and such may expect greater manifestations of the love of God and Christ unto them; for of such that keep the commandments of Christ, he says, I will love him, and manifest myself to him; — and my Father will love him, and we will come unto him, and make our abode with him (John 14:23); which is no small inducement and encouragement to an observation of the ordinances and commands of Christ, and among the rest this of baptism.

2. Another encouraging motive and reason is, the commandments of God and Christ are not grievous, hard and difficult to be performed. The Lord's supper is not; nor is baptism. What is baptism in water, to the baptism of sufferings Christ endured for us? And yet how desirous was he of accomplishing it? (Luke 12:50). And therefore why should we think it an hardship, or be backward to comply with his will, in submitting to the ordinance of water-baptism? When Naaman was bid by Elisha to dip himself in Jordan, and be clean; which he relented as too little and trifling a thing, and thought he might as well have stayed in his own land, and dipped himself in one of the rivers of Syria; one of his servants took upon him to allay and repress the heat of his passion and resentment, by observing, that if the prophet had bid him do some great thing, which was hard and difficult to be performed, he would have gone about it readily; how much rather

then, he argued, should he attend to the direction of the prophet, when he only bid him wash in Jordan, and be clean? (2 Kings 5:13). There are many that will go into baths, and plunge themselves in them for pleasure or profit, to refresh their bodies, or cure them of disorders; but if plunging in water is directed to, as an ordinance of God, then it is a grievous thing; and, indeed, no ordinance is grateful to a carnal mind; but to believers in Christ, wisdom's ways are ways of pleasantness, and her paths of peace. Christ's yoke, if it may be called so, is easy, and his burden light. Now to close with a few words:

1. Let none despise this command of God, the ordinance of baptism; remember it is a command of his; be it at your peril if you do; it is hard kicking against the pricks; it is dangerous to treat with contempt any of the commands of God, and ordinances of Christ; beware, lest that should come upon you, and be fulfilled in you, behold, ye despisers, and wonder, and perish. (Acts 8:40, 41).

2. Let such who see it their duty to be baptized, not tarry, but immediately submit unto it; let them make haste, and delay not, to keep this command; remembering the motives, and encouragement to it.

3. Let those that yield obedience to it, do it in the name and strength of Christ; in the faith of him, from love to him, and with a view to his glory.

ENDNOTES:

1[1] Let the commandments be what they may, which are chiefly intended in the text; yet since water-baptism is a commandment of God, and allowed to be such, and the rest of the commandments mentioned are not denied to be, nor excluded from being the commandments of God; there can be no impropriety in treating on the commandment of baptism particularly and singly from this passage of scripture; and it might have escaped, one would have thought, a sneer, though it has not, of a scurrilous writer, in a late newspaper, referred to in the preface.

1[2] That we are ever referred to this chap. or, for a proof of Infant-baptism, is denied, and pronounced a willful, is representation, by the above mentioned writer, in his second letter in the newspaper. This man must have read very little in the controversy, to be ignorant of this. The very last writer that wrote in the controversy, that I know of, calls the covenant made with Abraham in that chapter "the grand turning point, on which the issue of the controversy very much depends; and that if Abraham's covenant, which included his infant-children, and gave them a sight to circumcision, was not the covenant of grace; then he freely confesses, that the main ground, on which they assert the right of infants to baptism, is taken away; and consequently, the principal arguments in support of the doctrine, are overturned." Bostwick's Fair and Rational Vindication of the Right of Infants to the Ordinance of Baptism, etc. p. 19.

1[3] The above letter-writer, in the news-paper, observes, "that the kingdom of heaven signifies either the kingdom, or church of Christ here, or the kingdom of glory above. If the former, they are declared, by Christ himself, real subjects of his among men; if the latter, if members of the invisible church, why not of the visible?" But, in fact, they themselves are not intended, only such as they; such who are comparable to them for meekness and humility; for freedom from malice, pride, and ambition. But admitting that the words are to be understood of infants literally, the kingdom of heaven cannot design the kingdom, or church of Christ under the gospel dispensation, which is not national, but congregational; consisting of men gathered out of the world, by the grace of God, and who make a public profession of Christ, which infants are not capable of, and so cannot be real subjects of it; and if they were, they mull have an equal right to the Lord's supper, as to baptism, of which they are equally capable. The kingdom of glory then being recant, it is asked, if members of the invisible church, why not of the visible? They may be, when it appears that they are of the invisible church, which only can be manifest by the grace of God

bestowed on them; and it is time enough to talk of their baptism when that is evident; and when it is clear they have both a right unto, and meetness for the kingdom of heaven.

1[4] But our letter-writer says, "When the apostles received their commission, they could not understand it otherwise than to baptize the parents that embraced the faith of Christ; through their preaching, and all their children with them, as was the manner of the ministers of God in preceding ages, by circumcision;" but if they so understood it, and could not other ways understand it, it is strange they should not practice according to it, and baptize children with their parents; of which we have no one instance. By the ministers of God in preceding ages, I suppose, he means the priests and prophets, under the Old Testament-dispensation; but these were not the operators of circumcision, which was done by parents and others: and surely it cannot be said, it was the usual manner of ministers to baptize parents, and their children with them in those ages; and it is pretty unaccountable how they should baptize them by circumcision, as is affirmed; this is something unheard of before, and monstrously ridiculous and absurd.

1[5] The above writer affirms, that my manner of "proving the negative, was by barely asserting there were no children in any of the families, mentioned in the scriptures, as baptized." The falsity of which appears by the following descriptive, characters given of the patrons in the several, families, and the reasonings upon them.

1[6] In his turn, the writer in the news-paper, "defies me to produce one scripture precept, or precedent, for delaying the baptism of children of Christian parents; or for baptizing adult persons, born of such parents. On this the controversy hinges." It is ridiculous to talk of a precept for delaying that which was not in being; and of a precedent for delaying that which had never been practiced. If a warrant is required for baptizing adult persons, believers, it is ready at hand (Mark 16:16), and precedents enough: and we know of no precept to baptize any other, let them be born of whom they may; and as for precedents of the baptism

of adult persons, born of Christian parents, it cannot be expected, nor reasonably required of us; since the Acts of the Apostles only give an account of the planting of the first churches; and of the baptism of those of which they first consisted; and not of those that in a course of years were added to them. Wherefore, to demand instances of persons, born of Christian parents, and brought up by them, as baptized in adult age, which would require length of time, is unreasonable; and if the controversy hinges on this, it ought to be at an end, and given up by them.

1[7] The letter-writer makes me to say, "All the world acknowledge βαπτιζω, signifies to dip or plunge, and never to sprinkle or pour water on any thing," which is a false representation of my words, and of the manner in which they were delivered; however, this I affirm, that in all the Greek Lexicons I ever few, and I have seen a pretty many, I do not pretend in have fern all that have been published; yet in what my small library furnishes me with, the word is always rendered in the first and primary sense by mergo, immergo, to dip or plunge into; and in a secondary and consequential sense, by abluo, lavo, to wash, because what is dipped is washed; and never by persundo or aspergo, to pour or sprinkle; as the Lexicon published by Constantine, Budaeus, etc. those of Hadrian, Junius, Plantinus, Scapula. Sebreveius, and Stockins, besides a great number of critics that might be mentioned; and if this writer can produce any one Lexicographer of any note, that renders the word to pour or sprinkle, let him name him. This ignorant scribbler puts the following questions, "Did the Jews plunge their whole bodies in water always before they did eat? Did they dip their pots, brazen vessels and beds?" He does not suffer me to answer the questions, but answers for me, "He knows the contrary." But if I may be allowed to answer for myself, I must say, by the testimonies of the Jews themselves, and of others, I know they did; that is, when they came flora market, having touched the common people, or their clothes, immersed themselves in water; so says Maimonides in Misn. Chagigah. c. e. sect. 7. "If the

Pharisees touched but the garments of the common people they were defiled, and needed immersion, and were obliged to it." And Scaliger observes, de Emend. Temp. 1. 6. p. 271. "That the more superstitious part of the Jews, every day before they sat down to meat, dipped the whole body; hence the Pharisee's admiration at Christ (Luke 11:38)." According to the law of Moses (Lev. 11:32), unclean vessels were washed by putting or dipping them into water; and according to the traditions of the ciders, to which our Lord refers (Mark 7:4), not only brazen vessels and tables, but even beds, bolsters and pillows unclean, in a ceremonial sense, were washed by immersion in water. So the Jews say in their Misnah, or book of traditions, "A bed that is wholly defiled, a man dips it part by part." Celim, c. 26. sect. 14. See also Mikvaot, c. 7. sect. 7.

1[8] The above letter-writer asks, "How often must I be told, that the particle ειπ and εκ are in hundreds of places in the New Testament rendered unto and from?" be it so; it follows not, that they mull be so rendered here. Greek particles or prepositions have different significations, according to the words and circumstances with which they are used; nor is it as proper or a more just reading of the words, "they went down unto the water and came up from it;" it is neither proper nor just; for before this, they are expressly said to come to a certain water, to the waterside; wherefore when they went down, they went not unto it, if they were there before, but into it; as it must be allowed the preposition sometimes, at least, signifies; and circumstances require that it should be so rendered here, let it signify what it may elsewhere; and this determines the sense of the other preposition, that it tour and ought to be rendered out of; for as they went down into the water, when they came up, it must be out of it. What he means by the strange question that follows, "What will he make of Christ's going into a mountain?" I cannot devise, unless he thinks the translation of Luke 6:12 is wrong, or nonsense, or both; but has this wiseacre never heard or read of a cave in a mountain, into which men may go, and properly be said to go into the mountain; and such an one it is

highly probable our Lord went into, to pray alone; such as the cave in mount Horeb, into which Elijab went. But his tip-top translation of all is that of John's baptizing in Jordan, which he supposes might be rendered, by baptizing the people with the river Jordan. This is the man that reproaches me with very freely finding fault with the translators; my complaint is only of a non-translation, not of a wrong one; but this man finds fault with the translation as wrong, or however thinks it may be corrected or mended, and that in more places than one.

1[9] The letter-writer I have often referred to, affirms, that "the learned world universally maintain, that the Israelites were no other ways baptized in the sea, than by being sprinkled with the spray of the tolling waves, agitated by the wind that blew as they passed through the channel." Who the learned world be, that maintain this whimsical notion, I own, I am quite ignorant of, having never yet met with any learned man that ever asserted it. It is a mere conceit and a wild imagination, and contrary to the sacred scriptures, which represent the waves of the feat through which the Israelites passed, not as agitated and tossed about, but as standing unmoved, as a wall on each side of them, whatever was the care in that part where the Egyptians were; The floods, says the inspired writer, stood uprights as an heap, and the depths were congealed in the heart of the sea (Ex. 15:8). And if there was a continual spray of the tossing waves, as the Israelites passed through the channel, how could they pass through the sea on dry ground? As they are said to do (Ex. 14:16, 22, 29). What this man scoffs at, the celebrated Grotius, who is universally allowed to be a man of learning and sense, expresses in a note on 1 Corinthians 10:2 "were baptized, that is, as if they were baptized; for there was some likeness in it; the cloud was over their heads, and so water is over them that are baptized; the sea encompassed the sides of them, and so water those that are baptized."

1[10] The same writer is pleased to represent this explanation of the baptism of the Spirit as ridiculous; but some of greater learning

than he can pretend to, have so explained it, as particularly Dr. Casaubon, famous for his great knowledge of the Greek language; though perhaps this very illiberal man will call the learned doctor a dunce for what he says; his words on Acts 1:5 are these, "though I do not disapprove of the word baptize being retained here, that the antithesis may be full; yet I am of opinion that regard is had in this place to its proper signification, for βαπτιζειν is to immerse, so as to tinge or dip; and in this sense the apostles were truly said to be baptized; for the house in which this was done was filled with the holy Ghost, so that the apostles seemed to be plunged into it as into a pool." In confirmation of which, he makes mention on Acts 2:2 of an observation in a Greek commentary on it, "the wind filled the whole house, filling it like a pool; since it was promised to them (the apostles) that they should be baptized, with the Holy Ghost." It seems to be the same commentary, Erasmus, on the place, says went under the name of Chrysostom, in which are there words, as he gives them, "the whole house was so filled with fire, though invisible, as a pool is filled with water." — Our scribbler, in order to expose the notion of dipping, as used in the baptism of the spirit, and fire, condescends, for once, to read dip, instead of baptize; "John said I indeed dip you with water, but one, mightier than I, cometh, he shall dip you with the holy Ghost, and with fire." But not only the word baptize should be read dip, but the preposition "should be rendered in; in water; and in the holy Ghost; and in fire; and the phrase of dipping in fire, is no unusual one, both in Jewish and Greek authors; as I have shewn in my Exposition of the place, and of Acts 2:3.

4 BAPTISM: A PUBLIC ORDINANCE OF DIVINE WORSHIP

As the first covenant, or testament, had ordinances of divine service, which are shaken, removed, and abolished; so the New Testament, or gospel dispensation, has ordinances of divine worship, which cannot be shaken, but will remain until the second coming of Christ: these, as Austin says,[1] are few; and easy to be

observed, and of a very expressive signification. Among which, baptism must be reckoned one, and is proper to be treated of in the first place; for though it is not a church ordinance, it is an ordinance of God, and a part and branch of public worship. When I say it is not a church ordinance, I mean it is not an ordinance administered in the church, but out of it, and in order to admission into it, and communion with it; it is preparatory to it, and a qualification for it; it does not make a person a member of a church, or admit him into a visible church; persons must first be baptized, and then added to the church, as the three thousand converts were; a church has nothing to do with the baptism of any, but to be satisfied they are baptized before they are admitted into communion with it. Admission to baptism lies solely in the breast of the administrator, who is the only judge of qualifications for it, and has the sole power of receiving to it, and of rejecting from it; if nor satisfied, he may reject a person thought fit by a church, and admit a person to baptism not thought fit by a church; but a disagreement is not desirable nor advisable: the orderly, regular, scriptural rule of proceeding seems to be this: a person inclined to submit to baptism, and to join in communion with a church, should first apply to an administrator; and upon giving him satisfaction, be baptized by him; and then should propose to the church for communion; when he would be able to answer all proper questions: if asked, to give a reason of the hope that is in him, he is ready to do it; if a testimony of his life and conversation is required, if none present can give it, he can direct where it is to be had; and if the question is put to him, whether he is a baptized person or not, he can answer in the affirmative, and give proof of it, and so the way is clear for his admission into church fellowship. So Saul, when converted, was immediately baptized by Ananias, without any previous knowledge and consent of the church; and, it was many days after this that he proposed to join himself to the disciples, and was received (Acts 9:18,19,23,26- 28), and as it is water baptism which is meant, I shall,

I. First, prove that this is peculiar to the gospel dispensation, is a standing ordinance in it, and will be continued to the second coming of Christ. This is opposed to the sentiments of such who say baptism was in use before the times of John, of Christ and his apostles; and of such who restrain water baptism to the interval between the beginning of John's ministry and the death of Christ, when they supposed this, with other external rites, ceased; and of such, as the Socinians,[2] who think that only the first converts to Christianity in a nation are to be baptized, and their children, but not their after posterity. There were indeed various washings, bathings, or baptisms, under the legal dispensation, for the purification of persons and things unclean, by the ceremonial law; which had a doctrine in them, called the doctrine of baptists, which taught the cleansing of sin by the blood of Christ; but there was nothing similar in them to the ordinance of water baptism, but immersion only. The Jews pretend, their ancestors were received into covenant by baptism, or dipping, as well as by circumcision and sacrifice; and that proselytes from heathenism were received the same way; and this is greedily grasped at by the advocates for infant baptism; who fancy that John, Christ, and his apostles, took up this custom as they found it, and continued it; and which they imagine accounts for the silence about it in the New Testament, and why there is neither precept for it, nor example of it; but surely if it was in such common use as pretended, though no new precept had been given, there would have been precedents enough of it; but no proof is to be given of any such practice obtaining in those times, neither from the Old nor New Testament; nor from the apocryphal books written by Jews between them; nor from Josephus and Philo the Jew, who wrote a little after the times of John and Christ; nor from the Jewish Misnah, or book of traditions: only from later writings of theirs, too late for the proof of it before those times.[3] John was the first administrator of the ordinance of baptism, and therefore is called "the Baptist" (Matthew 3:1), by way of emphasis; whereas, had it

been in common use, there must have been many baptizers before him, who had a like claim to this title; and why should the people be so alarmed with it, as to come from all parts to see it administered, and to hear it preached, when, had it been in frequent use, they must have often seen it? and why should the Jewish Sanhedrim send priests and Levites from Jerusalem to John, to know who he was, whether the Messiah, or his forerunner Elias, or that prophet spoken of and expected? and when he confessed, and denied that he was neither of them, they say to him, "Why baptizest thou then?" by which thing and which they expected it appears it was a new thing, and which they expected when the Messiah came, but not before; and that then it would be performed by some great personage, one or other of the before mentioned; whereas, had it been performed by an ordinary teacher, common Rabbi or doctor, priest or Levite, in ages immemorial, there could have been no room for such a question; and had this been the case, there would have been no difficulty with the Jews to answer the question of our Lord; "The baptism of John, whence was it, from heaven or of men?" they could have answered, It was a tradition of theirs, a custom in use among them time out of mind, had this been the known case; nor would they have been subject to any dilemma: but John's baptism was not a device of men; but the "counsel of God", according to his will and wise determination (Luke 7:30). John had a mission and commission from God, he was a man sent of God, and sent to baptize (John 1:6,33), and his baptism was water baptism, this he affirms, and the places he made use of for that purpose show it, and none will deny it.

Now his baptism, and that of Christ and his apostles, were the same. Christ was baptized by John, and his baptism was surely Christian baptism; of this no one can doubt (Matthew 3:13-17), and his disciples also were baptized by him; for by whom else could they be baptized? not by Christ himself, for he baptized none (John 4:2). And it is observable, that the baptism of John, and the baptism of Christ and his apostles, were at the same time;

they were contemporary, and did not the one succeed the other: now it is not reasonable to suppose there should be two sorts of baptism administered at the same time; but one and the same by both (John 3:22,23,26; 4:1,2). The baptism of John, and that which was practiced by the apostles of Christ, even after his death and resurrection from the dead, agreed,

1. In the subjects thereof. Those whom John baptized were sensible penitent sinners, who were convinced of their sins, and made an ingenuous confession of them; and of whom he required "fruits meet for repentance", and which showed it to be genuine; and hence his baptism is called, "the baptism of repentance", because he required it previous to it (Matthew 3:6-8; Mark 1:4). So the apostles of Christ exhorted men to repent, to profess their repentance, and give evidence of it, previous to their baptism (Acts 2:38). John said to the people that came to his baptism, "That they should believe on him which should come after him, that is, on Christ Jesus", upon which they were baptized in his name (Acts 19:4,5), faith in Christ was made a prerequisite to baptism by Christ and his apostles (Mark 16:16; Acts 8:36,37).

2. In the way and manner of the administration of both. John's baptism was by immersion, as the places chosen by him for it show; and the baptism of Christ by him is a proof of it (Matthew 3:6,16; John 3:23), and in like manner was baptism performed by the apostles, as of the eunuch by Philip (Acts 8:38,39).

3. In the form of their administration. John was sent of God to baptize; and in whose name should he baptize, but in the name of the one true God, who sent him, even in the name of God, Father, Son, and Spirit? The doctrine of the Trinity was known to John, as it was to the Jews in common; it is said of John's hearers and disciples, that they were "baptized in the name of the Lord Jesus" (Acts 19:5). The same form is used of the baptism of those baptized by the apostles of Christ (Acts 8:16; 10:48), which is only a part of the form put for the whole, and is sufficiently expressive of Christian baptism, which is to be performed "in the name of the

Father, and of the Son, and of the Holy Ghost" (Matthew 28:19).

4. In the end and use of baptism, John's baptism, and so the apostles was, upon repentance for the remission of sins (Mark 1:4; Acts 8:38), not that either repentance or baptism procure the pardon of sin; that is only obtained by the blood of Christ; but baptism is a means of leading to the blood of Christ; and repentance gives encouragement to hope for it, through it. Now since there is such an agreement between the baptism of John, as administered before the death of Christ; and between the baptism of the apostles, after the death, resurrection, and ascension of Christ; it is a plain case, it was not limited to the interval of time from the beginning of John's ministry to the death of Christ; but was afterwards continued; which further appears from the commission of Christ (Matthew 28:19), "Go ye therefore, and teach all nations, baptizing them"; and though water is not expressed, it is always implied, when the act of baptizing is ascribed to men; for it is peculiar to Christ to baptize with the Holy Spirit (Matthew 3:11; Acts 1:5), nor did he give to his apostles, nor to any man, or set of men, a commission and power to baptize with the Spirit: besides, an increase of the graces of the Spirit, and a large donation of his gifts, are promised to persons after baptism, and as distinct from it (Acts 2:38). The apostles, doubtless, understood the commission of their Lord and Master to baptize in water, since they practiced it upon it; such was the baptism administered by Philip, who, having taught the eunuch the doctrine of it, when they came to a "certain water", he said to him, "See, here is water, what doth hinder me to be baptized?" that is, in water; and when Philip had observed unto him the grand requisite of it, even faith in Christ, which he at once professed; and the chariot in which they rode being ordered to stand, theft went down both into the water, and he baptized him; this was most certainly water baptism; and so was that which Peter ordered to be administered to Cornelius and his friends, upon their receiving of the Holy Ghost, and so a baptism different from that; "Can any man forbid water, that these should not be baptized?" (Acts

8:36,38,39; 10:47,48). And this was designed to be continued unto the end of the world, to the second coming of Christ; as the ordinance of the supper is to be kept to that time, the ordinance of water baptism is to be continued as long; hence says Christ, to encourage his ministers to preach his gospel, and to baptize in his name; "Lo, I am with you always", in the ministry of the word, and in the administration of baptism, "even unto the end of the world" (Matthew 28:19,20).

II. Secondly, I shall next consider the author of it; and show, that it is not a device of men, but an ordinance of God; it is a solemn part of divine worship, being performed in the name of the Three divine Persons in Deity, Father, Son, and Spirit, and by their authority; in which the name of God is invoked, faith in him expressed, and a man gives up himself to God, obliges himself to yield obedience to him, expecting all good things from him. Now for an act of religious worship there must be a command of God. God is a jealous God, and will not suffer anything to be admitted into the worship of him, but what is according to his word and will; if not commanded by him, he may justly say, "Who hath required this at your hands?" and will resent it: a command from men is not sufficient; no man on earth is to be called master; one is our Master in heaven, and him only we are to obey: if the commandments of men are taught for doctrines, in vain is the Lord worshipped; what is done according to them is superstition and will worship. Indeed, as it is now commonly practiced, it is a mere invention of men, the whole of it corrupted and changed; instead of rational spiritual men the subjects of it, infants, who have neither the use of reason, nor the exercise of grace, are admitted to it; and instead of immersion in water, and immersion out of it, a very expressive emblem of the sufferings of Christ, his death, burial, and resurrection from the dead; sprinkling a few drops of water on the face is introduced; with a number of foolish rites and ceremonies used by the papists, and some of their usages are retained by some Protestants; as sponsors, or sureties for infants, and the signing

them with the sign of the cross. In short, the face of the ordinance is so altered, that if the apostles were to rise from the dead, and see it as now performed, they would neither know nor own it to be the ordinance commanded them by Christ, and practiced by them. But as it is administered according to the pattern, and as first delivered, it appears to be of an heavenly original; the "counsel of God", a wise appointment of his, and in which all the Three Persons have a concern; they all appeared at the baptism of Christ, and gave a sanction to the ordinance by their presence; the Father by a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased!" as in his person, so in this act of his, in submitting to the ordinance of baptism; the Son in human nature, yielding obedience to it; and the Spirit descending on him as a dove; and it is ordered to be administered in the name of all three, Father, Son, and Spirit. Which, among other things, is expressive of divine authority, under which it is performed. Christ received from God the Father honour and glory, as at his transfiguration, so at his baptism, by the voice from heaven, owning his relation to him, as his Son, and expressing his well pleasedness in him, as obedient to his will; the Son of God, in human nature, not only left an example of it, that we should tread in his steps; though he himself baptized none, yet he countenanced it in his disciples, and gave them orders to do it; which orders were repeated, and a fresh commission given for the same after his resurrection from the dead: and the Spirit of God showed his approbation of it, by his descent on Christ at his baptism; and his authority for it is to be seen in the administration of it in his name, as in the name of the other Two Persons; so that it is to be regarded, not as an institution of men, but as an ordinance of God; as a part of righteousness to be fulfilled, a branch of the righteous will of God, to be observed in obedience to it.

III. Thirdly, the subjects of baptism are next to be inquired into; or who they are to whom it is to be administered, and according to the scripture instances and examples, they are such who,

1. Are enlightened by the Spirit of God to see their lost state

by nature, the exceeding sinfulness of sin, and Christ as the only Saviour of sinners; who look to him and are saved; and such only can see to the end of the ordinance, which is to represent the sufferings and death, burial and resurrection of Christ; hence baptism was by the ancients; called φωτισμοπ, "illumination"; and baptized persons φωτιζομενοι, "enlightened" ones; and the Syriac and. Ethiopic, versions of Hebrews 6:4 translate the word "enlightened" by baptized; an emblem of this was the falling off from the eyes of Saul, as it had been scales; signifying his former blindness, and ignorance, and unbelief, now removed; upon which he arose and was baptized (Acts 9:18).

2. Penitent persons; such who having seen the evil nature of sin, repent of it, and acknowledge it; such were the first who were baptized by John that we read of; they were "baptized of him in Jordan, confessing their sins" (Matthew 3:6), being made sensible of them, they ingenuously confessed them; and such were the first who were baptized after Christ had renewed the commission to his disciples, upon his resurrection, to teach and: baptize; such as were pricked to the heart, were exhorted to profess repentance and give evidence of it, and then be baptized, as they were (Acts 2:37,38,41), and it is pity that these first examples of baptism were not strictly followed.

3. Faith in Christ is a prerequisite to baptism (Mark 16:16), this is clear from the case of the eunuch, desiring baptism, to whom Philip said, "If thou believest with all thine heart, thou mayest"; by which it seems, that if he did not believe, he had no right to the ordinance; but if he did, he had; upon which he professed his faith in Christ; and upon that profession was baptized (Acts 8:36), and the various instances of baptism recorded in scripture, confirm the same; as of the inhabitants of Samaria, who, upon believing in Christ, "were baptized, both men and women"; so the Corinthians, "hearing" the word preached by the apostle Paul, "believed" in Christ, whom he preached, "and were baptized", upon their faith in him (Acts 8:12; 18:8), and without faith it is impossible to please

God in any ordinance or part of worship; and what is not of faith is sin; and without it no one can see to the end of the ordinance of baptism, as before observed.

4. Such who are taught and made disciples by teaching, are the proper subjects of baptism, agreeable both to the practice of Christ and his commission; it is said, "that Jesus made and baptized more disciples than John" (John 4:1), he first made them disciples, and then baptized them, that is, ordered his apostles to baptize them; and so runs his commission to them, "Go teach all nations, baptizing them", that is, those that are taught, and so made disciples; and they are the disciples of Christ, who have learnt to know him, and are taught to deny sinful, righteous, and civil self, for his sake, and to take up the cross and follow him.

5. Such who have received the Spirit of God, as a Spirit of illumination and conviction, of sanctification and faith, as the persons before described may well be thought to have, should be admitted to baptism (Acts 10:47; see Gal. 3:2), from all which it appears, that such who are ignorant of divine things, impenitent, unbelievers, not disciples and followers of Christ, and who are destitute of the Spirit, are not proper subjects of baptism, let their pretences to birthright be what they may; and so not the infants of any, be they born of whom they may; and to whom the above characters, descriptive of the subjects of baptism, do by no means belong: with respect to their first birth, though born of believing parents, they are carnal and corrupt, and children of wrath, as others; "That which is born of the flesh is flesh"; and they must be born again, or they cannot see, possess, and enjoy the kingdom of God, or have a right to be admitted into the church of God now, nor will they enter into the kingdom of God, into heaven hereafter, unless born again; their first and carnal birth neither entitles them to the kingdom of God on earth, nor to the kingdom of God in heaven, be it taken in either sense; for the baptism of such there is neither precept nor precedent in the word of God.

(1.) First, there is no precept for it; not the words of Christ in

Matthew 19:14, "But Jesus said, Suffer little children", etc. For,

a. Let the words be said to or of whom they may, they are not in the form of a precept, but of a permission or grant, and signify not what was enjoined as necessary, but what was allowed of, or which might be; "Suffer little children", etc.

b. These children do not appear to be newborn babes. The words used by the evangelists, neither παιδια nor βρεφη, do not always signify such; but are sometimes used or such who are capable of going alone, and of being instructed, and of understanding the scriptures, and even of one of twelve years of age (Matthew 18:2; 2 Tim. 3:15; Mark 5:39,42). Nor is it probable that children just born should be had abroad; besides, these were such as Christ called unto him (Luke 18:16), and were capable of coming to him of themselves, as is supposed in the words themselves; nor is their being brought unto him, nor his taking them in his arms, any objection to this, since the same are said of such who could walk of themselves (Matthew 12:22 17:16; Mark 9:36).

c. It cannot be said whose children these were; whether they belonged to those who brought them, or to others; and whether the children of believers, and of baptized persons, or not; and if of unbelievers, and of unbaptized persons, the Paedobaptists themselves will not allow such children to be baptized.

d. It is certain they were not brought to Christ to be baptized by him, but for other purposes; the evangelist Matthew (Matthew 19:13,15), says, they were brought to him that he "should put his hands upon them, and pray", as he did, that is, for a blessing on them; as it was usual with the Jews to do (Gen. 48:14,15). The evangelists Mark and Luke say, they were brought to him, "that he would touch them", as he did when he healed persons of diseases; and probably these children were diseased, and were brought to him to be cured; however, they were not brought to be baptized by Christ; for Christ baptized none at all, adult or infants; had they that brought them this in view, they would have brought them to the disciples of Christ, and not to Christ, whom they might

have seen administering the ordinance of baptism, but not Christ: however, it is certain they were not baptized by Christ, since he never baptized any.

e. This passage rather concludes against Paedobaptism than for it, and shows that this practice had not obtained among the Jews, and had not been used by John, by Christ, and his disciples; for then the apostles would scarcely have forbid the bringing of these children, since they might readily suppose they were brought to be baptized; but knowing of no such usage in the nation, whether of them that did or did not believe in Christ, they forbade them; and Christ's silence about this matter, when he had such an opportunity of speaking of it to his disciples, and enjoining it, had it been his will, does not look very favorably upon this practice.

f. The reason given for suffering little children to come to Christ, "for of such is the kingdom of heaven", is to be understood in a figurative and metaphorical sense; of such who are comparable to children for modesty, meekness, and humility, and for freedom from rancor, malice, ambition, and pride (see Matthew 18:2); and which sense is given into by Origen,[4] among the ancients, and by Calvin and Brugensis, among the moderns. Nor does the commission in Matthew 28:19 contain in it any precept for infant baptism; "Go, teach all nations, baptizing them", etc. For,

(a.) The baptism of all nations is not here commanded; but the baptism only of such who are taught; for the antecedent to the relative "them", cannot be "all nations"; since the words παντα τα εψνη, "all nations", are of the neuter gender; whereas αυτουπ, "them", is of the masculine; but μαψευταν, disciples, is supposed and understood in the word μαψητευσατε, "teach", or "make disciples"; now the command is, that such who are first taught or made disciples by teaching under the ministry of the word, by the Spirit of God succeeding it, should be baptized.

(b.) If infants, as a part of all nations, and because they are such, are to be baptized, then the infants of Heathens, Turks, and Jews, ought to be baptized, since they are a part, and a large part, of all

nations; as well as the children of Christians, or believers, which are but a small part; yea, every individual person in the world ought to be baptized, all adult persons, heathens as well as Christians; even the most profligate and abandoned of mankind, since they are a part of all nations.

(c.) Disciples of Christ, and such who have learned to know Christ, and the way of salvation by him, and to know themselves, and their need of him, are characters that cannot agree with infants; and if disciples and learners are the same, as is said, they must be learners or they cannot be disciples; and they cannot be learners of Christ unless they have learnt something of him; and according to this notion of disciples and learners, they ought to learn something of him before they are baptized in his name; but what can an infant be taught to learn of Christ? to prove infants disciples that text is usually brought (Acts 15:10), which falls greatly short of proving it; for infants are not designed in that place, nor included in the character; for though the Judaizing teachers would have had the Gentiles, and their infants too, circumcised; yet it was not circumcision, the thing itself, which is meant by the intolerable yoke; for that was what the Jewish fathers, and their children, were able to bear, and had bore in ages past; but it was the doctrine of the necessity of that, and other rites of Moses, to salvation; and obliged to the keeping of the whole law, and was in tolerable; and which doctrine could not be imposed upon infants, but upon adult persons only.

(d.) These two acts, teaching, or making disciples, and baptizing, are not to be confounded, but are two distinct acts, and the one is previous and absolutely necessary to the other: Men must first be made disciples, and then baptized; so Jerom[5] long ago understood the commission; on which he observes, "First they teach all nations, then dip those that are taught in water; for it cannot be that the body should receive the sacrament of baptism, unless the soul has before received the truth of faith." And so says Athanasius,[6] "Wherefore the Saviour does not simply command

to baptize; but first says, teach, and then baptize thus, "In the name of the Father, nd of the Son, and of the Holy Ghost"; that faith might come of teaching, and baptism be perfected."

(2.) Secondly, there is no precedent for the baptism of infants in the word of God. Among the vast numbers who flocked to John's baptism from all parts, we read of no infants that were brought with them for that purpose, or that were baptized by him. And though more were baptized by Christ than by John, that is, the apostles of Christ, at his order, yet no mention of any infant baptized by them; and though three thousand persons were baptized at once, yet not an infant among them: and in all the accounts of baptism in the Acts of the Apostles in different parts of the world, not a single instance of infant baptism is given. There is, indeed, mention made of households, or families, baptized; and which the "paedobaptists" endeavor to avail themselves of; but they ought to be sure there were infants in these families, and that they were baptized, or else they must baptize them on a very precarious foundation; since there are families who have no infants in them, and how can they be sure there were any in these the scriptures speak of? and it lies upon them to prove there were infants in them, and that these infants were baptized; or the allegation of these instances is to no purpose. We are able to prove there are many things in the account of these families, which are inconsistent with infants, and which make it at least probable there were none in them, and which also make it certain that those who were baptized were adult persons and believers in Christ. There are but three families, if so many, who are usually instanced in: the first is that of Lydia and her household (Acts 16:14,15), but in what state of life she was is not certain, whether single or married, whether maid widow or wife; and if married, whether she then had any children, or ever had any; and if she had, and they living, whether they were infants or adult; and if infants, it does not seem probable that she should bring them along with her from her native place, Thyatira to Philippi, where she seems to have been upon business, and so

had hired a house during her stay there; wherefore her household seems to have consisted of menial servants she brought along with her, to assist her in her business: and certain it is, that those the apostles found in her house, when they entered into it, after they came out of prison, were such as are called "brethren", and were capable of being "comforted" by them; which supposes them to have been in some distress and trouble, and needed comfort. The second instance is of the jailor and his household, which consisted of adult persons, and of such only; for the apostles spoke the word of the Lord to "all" that were in his house, which they were capable of hearing, and it seems of understanding; for not only he "rejoiced" at the good news of salvation by Christ, but "all" in his house hearing it, rejoiced likewise; which joy of theirs was the joy of faith; for he and they were believers in God, Father, Son, and Spirit; for it is expressly said, that he "rejoiced, believing in God with all his house"; so that they were not only hearers of the word, but rejoiced at it, and believed in it, and in God the Saviour, revealed in it to them (Acts 16:32-34), all which shows them to be adult persons, and not infants. The third instance, if distinct from the household of the jailor, which some take to be the same, is that of Stephanus; but be it a different one, it is certain it consisted of adult persons, believers in Christ, and very useful in the service of religion; they were the first fruits of Achaia, the first converts in those parts, and who "addicted themselves to the ministry of the saints" (1 Cor. 16:15), which, whether understood of the ministry of the word to the saints, which they gave themselves up unto; or of the ministration of their substance to the poor, which they cheerfully communicated, they must be adult persons, and not infants. There being then neither precept nor precedent in the word of God for infant baptism, it may be justly condemned as unscriptural and unwarrantable.

(3.) Thirdly, nor is infant baptism to be concluded from any things or passages recorded either in the Old or in the New Testament. Baptism being an ordinance peculiar to the New

Testament, it cannot be expected there should be any directions about the observance of it in the Old Testament; and whatever may be gathered relative to it, from typical and figurative baptisms, under the former dispensation, there is nothing from thence in favor of infant baptism, and to countenance that; and yet we are often referred thereunto for the original and foundation of it, but to no purpose.

a. It is not fact, as has been asserted,[7] that the "infants of believers" have, with their parents, been taken into covenant with God in the former ages of the church, if by it is meant the covenant of grace; the first covenant made with man, was that of works, made with Adam, and which indeed included all his posterity, to whom he stood as a federal head, as no one ever since did to his natural offspring; in whom they all sinned, were condemned, and died; which surely cannot be pleaded in favor of the infants of believers! after the fall, the covenant of grace, and the way of life and salvation by Christ, were revealed to Adam and Eve, personally, as interested therein; but not to their natural seed and posterity, and as interested therein; for then all mankind must be taken into the covenant of grace, and so nothing peculiar to the infants of believers; of which not the least syllable is mentioned throughout the whole age of the church, reaching from Adam to Noah. The next covenant we read of, is that made with Noah, which was not made with him and his immediate offspring only; nor were any taken into it as infants of believers, nor had they any sacrament or rite as a token of it, and of God being their God in a peculiar relation. Surely this will not be said of Ham, one of the immediate sons of Noah. That covenant was made with Noah, and with all mankind to the end of the world, and even with every living creature, the beasts of the field, promising security from an universal deluge, as long as the world should stand; and so had nothing in it peculiar to the infants of believers. The next covenant is that made with Abraham and his seed, on which great stress is laid (Gen. 17:10-14), and this is said[8] to be "the grand turning point on which the issue of the controversy very

much depends; and that if Abraham's covenant, which included his infant children, and gave them a right to circumcision, was not the covenant of grace; then it is confessed, that the "main ground" is taken away, on which "the right of infants to baptism" is asserted; and consequently the principal arguments in support of the doctrine are overturned." Now that this covenant was not the pure covenant of grace, in distinction from the covenant of works, but rather a covenant of works, will soon be proved; and if so, then the main ground of infant's baptism is taken away, and its principal arguments in support of it overturned: and that it is not the covenant of grace is clear,

(a.) From its being never so called, nor by any name which shows it to be such; but "the covenant of circumcision" (Acts 7:8). Now nothing is more opposite to one another than circumcision and grace; circumcision is a work of the law, which they that sought to be justified by fell from grace (Gal. 5:2-4). Nor can this covenant be the same we are now under, which is a new covenant, or a new administration of the covenant of grace, since it is abolished, and no more in being and force.

(b.) It appears to be a covenant of works, and not of grace; since it was to be kept by men, under a severe penalty. Abraham was to keep it, and his seed after him; something was to be done by them, their flesh to be circumcised, and a penalty was annexed, in case of disobedience or neglect; such a soul was to be cut off from his people: all which shows it to be, not a covenant of grace, but of works.

(c.) It is plain, it was a covenant that might be broken; of the uncircumcised it is said, "He hath broken my covenant" (Gen. 17:14), whereas the covenant of grace cannot be broken; God will not break it, and men cannot; it is ordered in all things, and sure, and is more immovable than hills and mountains (Ps. 89:34).

(d.) It is certain it had things in it of a civil and temporal nature; as a multiplication of Abraham's natural seed, and a race of kings from him; a promise of his being the Father of many nations, and

a possession of the land of Canaan by his seed: things that can have no place in the pure covenant of grace and have nothing to do with that, any more than the change of his name from Abram to Abraham.

(e.) There were some persons included in it, who cannot be thought to belong to the covenant of grace; as Ishmael, not in the same covenant with Isaac, and a profane Esau: and on the other hand, there were some who were living when this covenant of circumcision was made, and yet were left out of it; who nevertheless, undoubtedly, were in the covenant of grace; as Shem, Arphaxad, Melchizedek, Lot, and others; wherefore this can never be the pure covenant of grace.

(f.) Nor is this covenant the same with what is referred to in Galatians 3:17 said to be "confirmed of God in Christ", which could not be disannulled by the law four hundred and thirty years after; the distance of time between them does not agree, but falls short of the apostle's date twenty four years; and therefore must not refer to the covenant of circumcision, but to some other covenant and time of making it; even to an exhibition and manifestation of the covenant of grace to Abraham, about the time of his call out of Chaldea (Gen. 12:3).

(g.) The covenant of grace was made with Christ, as the federal head of the elect in him, and that from everlasting, and who is the only head of that covenant, and of the covenant ones: if the covenant of grace was made with Abraham, as the head of his natural and spiritual seed, Jews and Gentiles; there must be two heads of the covenant of grace, contrary to the nature of such a covenant, and the whole current of scripture; yea, the covenant of grace, as it concerns the spiritual seed of Abraham, and spiritual blessings for them; it, and the promises of it, were made to Christ (Gal. 3:16). No mere man is capable of covenanting with God; the covenant of grace is not made with any single man; and much less with him on the behalf of others: whenever we read of it as made with a particular person or persons, it is always to be understood

of the manifestation and application of it, and of its blessings and promises to them.

(h.) Allowing Abraham's covenant to be a peculiar one, and of a mixed kind, containing promises of temporal things to him, and his natural seed, and of spiritual things to his spiritual seed; or rather, that there was at the same time when the covenant of circumcision was given to Abraham and his natural seed, a fresh manifestation of the covenant of grace made with him and his spiritual seed in Christ. That the temporal blessings of it belonged to his natural seed, is no question; but that the spiritual blessings belong to all Abraham's seed, after the flesh, and to all the natural seed of believing Gentiles, must be denied: if the covenant of grace was made with all Abraham's seed according to the flesh, then it was made with his more immediate offspring, with a mocking, persecuting Ishmael, and with a profane Esau, and with all his remote posterity; with them who believed not, and whose carcasses fell in the wilderness; with the ten tribes who revolted from the pure worship of God; with the Jews in Isaiah's time, a seed of evildoers, whose rulers are called the rulers of Sodom, and the people the people of Gomorrah; with the scribes and Pharisees, that wicked and adulterous generation in the times of Christ: but what serious, thoughtful man, who knows anything of the covenant of grace, can admit of this? (see Rom. 9:6,7). It is only a remnant, according to the election of grace, who are in this covenant; and if all the natural seed of Abraham are not in this covenant, it can scarcely be thought that all the natural seed of believing Gentiles are; it is only some of the one and some of the other, who are in the covenant of grace; and this cannot be known until they believe, when they appear to be Abraham's spiritual seed; and it must be right to put off their claim to any supposed privilege arising from covenant interest, until it is plain they have one; if all the natural seed of Abraham, as such, and all the natural seed of believing Gentiles, as such, are in the covenant of grace; since all they that are in it, and none but they are in it, who are the chosen of God, the

redeemed of the Lamb, and will be called by grace, and sanctified, and persevere in faith and holiness, and be eternally glorified; then the natural seed of Abraham, and of believing Gentiles, must be all chosen to grace and glory, and be redeemed by the blood of Christ from sin, law, hell, and death; they must all have new hearts and spirits given them, and the fear of God put into their hearts; must be effectually called, their sins forgiven them, their persons justified by the righteousness of Christ, and they persevere in grace to the end, and be for ever glorified; (see Jer. 31:33,34; 32:40; Ezek. 36:25-27; Rom. 8:30). But who will venture to assert all this of the one, or of the other? And after all,

(i.) If their covenant interest could be ascertained, that gives no right to an ordinance, without a positive order and direction from God. It gave no right to circumcision formerly; for on the one hand there were persons living when that ordinance was appointed, who had an undoubted interest in the covenant of grace; as Shem, Arphaxad, Lot, and others, on whom circumcision was not enjoined, and they had no right to use it: on the other hand, there have been many of whom it cannot be said they were in the covenant of grace, and yet were obliged to it. And so covenant interest gives no right to baptism; could it be proved, as it cannot, that all the infant seed of believers, as such, are in the covenant of grace, it would give them no right to baptism, without a command for it; the reason is, because a person may be in covenant, and as yet not have the prerequisite to an ordinance, even faith in Christ, and a profession of it, which are necessary both to baptism and the Lord's Supper; and if covenant interest gives a right to the one, it would to the other.

(j.) Notwithstanding all this attention made about Abraham's covenant (Gen. 17:1-14), it was not made with him and his infant seed; but with him and his adult offspring; it was they in all after ages to the coming of Christ, whether believers or unbelievers, who were enjoined to circumcise their infant seed, and not all of them, only their males: it was not made with Abraham's infant seed, who

could not circumcise themselves, but their parents were by this covenant obliged to circumcise them; yea, others, who were not Abraham's natural seed, were obliged to it; "He that is eight days old shalt be circumcised among you, which is NOT OF THY SEED" (Gen. 17:12). Which leads on to observe,

b. That nothing can be concluded from the circumcision of Jewish infants, to the baptism of the infants of believing Gentiles: had there been a like command for the baptism of the infants of believing Gentiles, under the New Testament, as there was for the circumcision of Jewish infants under the Old, the thing would not have admitted of any dispute; but nothing of this kind appears. For,

(a.) It is not clear that even Jewish infants were admitted into covenant by the rite of circumcision; from whence it is pleaded, that the infants of believers are admitted into it by baptism; for Abraham's female seed were taken into the covenant made with him, as well as his male seed, but not by any "visible rite" or ceremony; nor were his male seed admitted by any such rite; not by circumcision, for they were not to be circumcised until the eighth day; to have circumcised them sooner would have been criminal; and that they were in covenant from their birth, I presume, will not be denied; as it was a national covenant, so early they were in it; the Israelites, with their infants at Horeb, had not been circumcised; nor were they when they entered into covenant with the Lord their God (Deut.29:10-15).

(b.) Circumcision was no seal of the covenant of grace under the former dispensation; nor is baptism a seal of it under the present: had circumcision been a seal of it, the covenant of grace must have been without one from Adam to Abraham: it is called a sign or token, but not a seal; it was a sign or mark in the flesh of Abraham's natural seed, a typical sign of the pollution of human nature, and of the inward circumcision of the heart; but no seal, confirming any spiritual blessing of the covenant of grace to those who had this mark or sign; it is indeed called, "a seal of the righteousness of

faith" (Rom. 4:11), but not a seal to Abraham's natural seed of their interest in that righteousness, but only to Abraham himself; it was a seal to him, a confirming sign, assuring him, that the righteousness of faith, which he had before he was circumcised, should come upon the uncircumcised believing Gentiles; and therefore it was continued on his natural offspring, until that righteousness was preached unto, received by, and imputed to believing Gentiles.

(c.) Nor did baptism succeed circumcision; there is no agreement between the one and the other; not in the subjects, to whom they were administered; the use of the one and the other is not the same; and the manner of administering them different; baptism being administered to Jews and Gentiles, to male and female, and to adult persons only: not so circumcision; the use of circumcision was to distinguish the natural seed of Abraham from others; baptism is the badge of the spiritual seed of Christ, and the answer of a good conscience towards God; and represents the sufferings, burial, and resurrection of Christ; the one is by blood, the other by water; and ordinances so much differing in their subjects, use, and administration; the one can never be thought to come in the room and place of the other. Besides, baptism was in use and force before circumcision was abolished, which was not until the death of Christ; whereas, the doctrine of baptism was preached, and the ordinance itself administered, some years before that; now that which was in force before another is out of date, can never with any propriety be said to succeed, or come in the room of that other. Besides, if this was the case, as circumcision gave a right to the Passover, so would baptism to the Lord's Supper; which yet is not admitted. Now as there is nothing to be gathered out of the Old Testament to countenance infant baptism, so neither are there any passages in the New, which can be supported in favor of it.

i. Not the text in Acts 2:39. "The promise is unto you and to your children", etc. It is pretended, that this refers to the covenant made with Abraham, and to a covenant promise made to him, giving his infant children a right to the ordinance of circumcision; and is

urged as a reason with the Jews, why they and their children ought to be baptized; and with the Gentiles, why they and theirs should be also, when called into a church state. But,

(i.) There is not the least mention made in the text of Abraham's covenant, or of any promise made to him, giving his infant seed a right to circumcision, and still less to baptism; nor is there the least syllable of infant baptism, nor any hint of it, from whence it can be concluded; nor by "children" are infants designed, but the posterity of the Jews, who are frequently so called in scripture, though grown up; and unless it be so understood in many places, strange interpretations must be given of them; wherefore the argument from hence for "paedobaptism" is given up by some learned men, as Dr. Hammond and others, as inconclusive.

(ii.) The promise here, be it what it may, is not observed as giving a right or claim to any ordinance; but as an encouraging motive to persons in distress, under a sense of sin, to repent of it, and declare their repentance, and yield a voluntary subjection to the ordinance of baptism; when they might hope that remission of sins would be applied to them, and they should receive a larger measure of the grace of the Spirit; wherefore repentance and baptism are urged in order to the enjoyment of the promise; and consequently must be understood of adult persons, who only are capable of repentance, and of a voluntary subjection to baptism.

(iii.) The promise is no other than the promise of life and salvation by Christ, and of remission of sins by his blood, and of an increase of grace from his Spirit; and whereas the persons addressed had imprecated the guilt of the blood of Christ, they had shed upon their posterity, as well as on themselves, which distressed them; they are told, for their relief, that the same promise would be made good to their posterity also, provided they did as they were directed to do; and even to all the Jews afar off, in distant countries and future ages, who should look on Christ and mourn, repent and believe, and be baptized: and seeing the Gentiles are sometimes described as those "afar of", the promise may be thought to reach

to them who should be called by grace, repent, believe, and be baptized also; but no mention is made of their children; and had they been mentioned, the limiting clause, "Even as many as the Lord our God shall call", plainly points at and describes the persons intended, whether Jews or Gentiles, effectually called by grace, who are encouraged by the motive in the promise to profess repentance, and submit to baptism; which can only be understood of adult persons, and not of infants.

ii. Nor Romans 11:16, etc. "If the first fruits be holy", etc. For, (i.) By the first fruits, and lump, and by the root and branches, are not meant Abraham and his posterity, or natural seed, as such; but the first among the Jews who believed in Christ, and laid the first foundation of a gospel church state, and were first incorporated into it; Who being holy, were a pledge of the future conversion and holiness of that people in the latter day.

(ii.) Nor by the good olive tree, after mentioned, is meant the Jewish church state; which was abolished by Christ, with all the peculiar ordinances of it; and the believing Gentiles were never engrafted into it; the axe has been laid to the root of that old Jewish stock, and it is entirely cut down, and no engrafture is made upon it. But,

(iii.) By it is meant the gospel church state, in its first foundation, consisting of Jews that believed, out of which were left the Jews who believed not in Christ, and who are the branches broken off; into which church state the Gentiles were received and engrafted; which engrafture, or coalition, was first made at Antioch, when and hereafter the Gentiles partook of the root and fatness of the olive tree, enjoyed the same privileges, communicated in the same ordinances, and were satisfied with the goodness and fatness of the house of God; and this gospel church may be truly called, by the converted Jews in the latter day, their "own olive tree", into which they will be engrafted; since the first gospel church was set up at Jerusalem, and gathered out of the Jews; and so in other places, the first gospel churches consisted of Jews, the first fruits of those

converted ones. From the whole it appears, that there is not the least syllable about baptism, much less of infant baptism, in the passage; nor can anything be concluded from hence in favor of it.

iii. Nor from 1 Corinthians 7:14 "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy"; which is by some understood of a federal holiness, giving a claim to covenant privileges, and so to baptism. But,

(i.) It should be told what these covenant privileges are; since, as we have seen, covenant interest gives no right to any ordinance, without divine direction; nor is baptism a seal of the covenant: it should be told what this covenant holiness is, whether imaginary or real; by some it is called "reputed", and is distinguished from internal holiness, which is rejected from being the sense of the text; but such holiness can never qualify persons for a New Testament ordinance; nor as the covenant of grace any such holiness belonging to it; that provides, by way of promise, real holiness, signified by putting the laws of God in the heart, by giving new hearts and new spirits, and by cleansing from all impurity, and designs real, internal holiness, shown in an holy conversation; and such who appear to have that, have an undoubted right to the ordinance of baptism, since they have received the Spirit as a Spirit of sanctification (Acts 10:47). But this cannot be meant in the text, seeing,

(ii.) It is such a holiness as heathens may have; unbelieving husbands and wives are said to have it, in virtue of their relation to believing wives and husbands, and which is prior to the holiness of their children, and on which theirs depends; but surely such will not be allowed to have federal holiness, and yet it must be of the same kind with their children; if the holiness of the children is a federal holiness, that of the unbelieving parent must be so too, from whence is the holiness of the children.

(iii.) If children, by virtue of this holiness, have claim to baptism, then much more their unbelieving parents, since they are

sanctified before them, by their believing yoke fellows, and are as near to them as their children; and if the holiness of the one gives a right to baptism, why not the holiness of the other? and yet the one are baptized, and the other not, though sanctified, and whose holiness is the more near; for the holiness spoken of, be it what it may, is derived from both parents, believing and unbelieving; yea, the holiness of the children depends upon the sanctification of the unbelieving parent; for if the unbeliever is not sanctified, the children are unclean, and not holy. But,

(iv.) These words are to be understood of matrimonial holiness, even of the very act of marriage, which, in the language of the Jews, is frequently expressed by being sanctified; the word שרק to "sanctify", is used in innumerable places in the Jewish writings,[9] , to "espouse"; and in the same sense the apostle uses the word αγιαζω here, and the words may be rendered, "the unbelieving husband is espoused", or married, "to the wife"; or rather, "has been espoused", for it relates to the act of marriage past, as valid; "and the unbelieving wife has been espoused to the husband"; the preposition εν, translated "by", should be rendered "to", as it is in the very next verse; "God hath called us εν ειρηνη, to peace"; the apostle's inference from it is, "else were your children unclean", illegitimate, if their parents were not lawfully espoused and married to each other; "but now are they holy", a holy and legitimate seed, as in Ezra 9:2 (see Mal. 2:15), and no other sense can be put upon the words, than of a legitimate marriage and offspring; nothing else will suit with the case proposed to the apostle, and with his answer to it, and reasoning about it; and which sense has been allowed by many learned interpreters, ancient and modern; as Jerome, Ambrose, Erasmus, Camerarius, Musculus, and others. There are some objections made to the practice of adult baptism, which are of little force, and to which an answer may easily be returned.

i. That though it may be allowed that adult persons, such as repent and believe, are the subjects of baptism, yet it is nowhere said, that they are the only ones: but if no others can be named

as baptized, and the descriptive characters given in scripture of baptized persons are such as can "only" agree with adult, and not with infants; then it may be reasonably concluded, that the former "only" are the proper subjects of baptism.

ii. It is objected to our practice of baptizing the adult offspring of Christians, that no scriptural instance of such a practice can be given; and it is demanded of us to give an instance agreeable to our practice; since the first persons baptized were such as were converted either from Judaism or from heathenism, and about the baptism of such adult, they say, there is no controversy. But our practice is not at all concerned with the parents of the persons baptized by us, whether they be Christians, Jews, Turks, or Pagans; but with the persons themselves, whether they are believers in Christ or not; if they are the adult offspring of Christians, yet unbaptized, it is no objection to us: and if they are not, it is no bar in the way of admitting them to baptism, if they themselves are believers; many, and it may be the greater part of such baptized by us are the adult offspring of those who, without breach of charity, cannot be considered as Christians. As for the first persons that were baptized, they were neither proselytes from Judaism nor from Heathenism; but the offspring of Christians, of such that believed in the Messiah; the saints before the coming of Christ, and at his coming, were as good Christians as any that have lived since; so that those good men who lived before Abraham, as far back as to the first man, and those that lived after him, even to the coming of Christ, Eusebius[10] observes, that if any should affirm them to be Christians, though not in name, yet in reality, he would not say amiss. Judaism, at the time of Christ's coming, was the same with Christianity, and not in opposition to it; so that there was no such thing as conversion from Judaism to Christianity. Zachariah and Elizabeth, whose offspring John the first baptizer was, and Mary, the mother of our Lord, who was baptized by John, when adult, were as good Christians, and as strong believers in Jesus, as the Messiah, as soon as born, and even when in the womb of the

Virgin, as have been since; and these surely must be allowed to be the adult offspring of Christians; such were the apostles of Christ, and the first followers of him, who were the adult offspring of such who believed in the Messiah, and embraced him upon the first notice of him, and cannot be said to be converted from Judaism to Christianity; Judaism not existing until the opposition to Jesus being the Messiah became general and national; after that, indeed, those of the Jewish nation who believed in Christ, may be said to be proselytes from Judaism to Christianity, as the apostle Paul and others: and so converts made by the preaching of the gospel among the Gentiles, were proselytes from heathenism to Christianity; but then it is unreasonable to demand of us instances of the adult offspring of such being baptized, and added to the churches; since the scripture history of the first churches contained in the Acts of the Apostles, only gives an account of the first planting of these churches, and of the baptism of those of which they first consisted; but not of the additions of members to them in later times; wherefore to give instances of those who were born of them, and brought up by them, as baptized in adult years, cannot reasonably be required of us: but on the other hand, if infant children were admitted to baptism in these times, upon the faith and baptism of their parents, and their becoming Christians; it is strange, exceeding strange, that among the many thousands baptized in Jerusalem, Samaria, Corinth, and other places, that there should be no one instance of any of them bringing their children with them to be baptized, and claiming the privilege of baptism for them upon their own faith; nor of their doing this in any short time after. This is a case that required no length of time, and yet not a single instance can be produced.

iii. It is objected, that no time can be assigned when infants were cast out of covenant, or cut off from the seal of it. If by the covenant is meant the covenant of grace, it should be first proved that they are in it, as the natural seed of believers, which cannot be done; and when that is, it is time enough to talk of their being

cast out, when and how. If by it is meant Abraham's covenant, the covenant of circumcision, the answer is the cutting off was when circumcision ceased to be an ordinance of God, which was at the death of Christ: if by it is meant the national covenant of the Jews, the ejection of Jewish parents, with their children, was when God wrote a "Loammi" upon that people, as a body politic and ecclesiastic; when he broke his covenant with them, signified by breaking his two staffs, beauty and bands.

iv. A clamorous outcry is made against us, as abridging the privileges of infants, by denying baptism to them; making them to be lesser under the gospel dispensation than under the law, and the gospel dispensation less glorious. But as to the gospel dispensation, it is the more glorious for infants being left out of its church state; that is, for its being not national and carnal, as before; but congregational and spiritual; consisting not of infants, without understanding, but of rational and spiritual men, believers in Christ; and these not of a single country, as Judea, but in all parts of the world: and as for infants, their privileges now are many and better, who are eased from the painful rite of circumcision; it is a rich mercy, and a glorious privilege of the gospel, that the believing Jews and their children are delivered from it; and that the Gentiles and theirs are not obliged to it; which would have bound them over to fulfil the whole law: to which may be added, that being born of Christian parents, and having a Christian education, and of having opportunities of hearing the gospel, as they grow up; and that not in one country only, but in many; are greater privileges than the Jewish children had under the former dispensation.

v. It is objected, that there are no more express commands in scripture for keeping the first day of the week as a sabbath; nor for women partaking of the Lord's Supper, and other things, than for the baptism of infants. As for the first, though there is no express precept for the observance of it, yet there are precedents of its being observed for religious services (Acts 20:7; 1 Cor. 16:1,2), and though we have no example of infant baptism, yet if there were

scriptural precedents of it, we should think ourselves obliged to follow them. As for women's right to partake of the Lord's Supper, we have sufficient proof of it; since these were baptized as well as men; and having a right to one ordinance, had to another, and were members of the first church, communicated with it, and women, as well as men, were added to it (Acts 8:12; 1:14; 5:1,14) we have a precept for it: "Let a man", ανψρωποπ, a word of the common gender, and signifies both man and woman, "examine him or herself, and so let him or her eat" (1 Cor. 11:29; see Gal. 3:28); and we have also examples of it in Mary the mother of our Lord, and other women, who, with the disciples, constituted the gospel church at Jerusalem; and as they continued with one accord in the apostles' doctrine and in prayer, so in fellowship and in breaking of bread; let the same proof be given of the baptism of infants, and it will be admitted.

vi. Antiquity is urged in favor of infant baptism; it is pretended that this is a tradition of the church received from the apostles; though of this no other proof is given, but the testimony of Origen, none before that; and this is taken, not from any of his genuine Greek writings, only from some Latin translations, confessedly interpolated, and so corrupted, that it is owned, one is at a loss to find Origen in Origen. No mention is made of this practice in the first two centuries, no instance given of it until the third, when Tertullian is the first who spoke of it, and at the same time spoke against it.[11] And could it be carried up higher, it would be of no force, unless it could be proved from the sacred scriptures, to which only we appeal, and by which the thing in debate is to be judged and determined. We know that innovations and corruptions very early obtained, and even in the times of the apostles; and what is pretended to be near those times, is the more to be suspected as the traditions of the false apostles;[12] the antiquity of a custom is no proof of the truth and genuineness of it;[13] "The customs the people are vain" (Jer. 10:3). I proceed to consider,

IV. Fourthly, the way and manner of baptizing; and to prove,

that it is by immersion, plunging the body in water, and covering it with it. Custom, and the common use of writing in this controversy, have so far prevailed, that for the most part immersion is usually called the "mode" of baptism; whereas it is properly baptism itself; to say that immersion or dipping is the mode of baptism, is the same thing as to say, that dipping is the mode of dipping; for as Sir John Floyer[14] observes "Immersion is no circumstance, but "the very act of baptism", used by our Saviour and his disciples, in the institution of baptism." And Calvin expressly says,[15] "The word "baptizing" signifies to plunge; and it is certain, that the rite of plunging was used by the ancient churches." And as for sprinkling, that cannot, with any propriety, be called a mode of baptism; it would be just such, good sense as to say, sprinkling is the mode of dipping, since baptism and dipping are the same; hence the learned Selden,[16] who in the former part of his life, might have seen infants dipped in fonts, but lived to see immersion much disused, had reason to say, "In England, of late years, I ever thought the parson "baptized his own fingers" rather than the child," because he dipped the one, and sprinkled the other. That baptism is immersion, or the dipping of a person in water, and covering him with it is to be proved,

1. From the proper and primary signification of the word βαπτιζω, "baptize", which in its first and primary sense, signifies to "dip or plunge into"; and so it is rendered by our best lexicographers, "mergo", "immergo", "dip or plunge into." And in a secondary and consequential sense, "abluo, lavo", "wash", because what is dipped is washed, there being no proper washing but by dipping; but never "perfundo or aspergo", "pour or sprinkle"; so the lexicon published by Constantine, Budaeus, etc. and those of Hadrian Junius, Plantinus, Scapula, Stephens, Schrevelius, Stockius, and others; besides a great number of critics; as Beza, Casanbon, Witsius, etc. which might be produced. By whose united testimonies the thing is out of question. Had our translators, instead of adopting the Greek word baptize in all places where the ordinance of baptism is made

mention of, truly translated it, and not have left it untranslated, as they have, the controversy about the manner of baptizing would have been at an end, or rather have been prevented; had they used the word dip, instead of baptize, as they should have done, there would have been no room for a question about it.

2. That baptism was performed by immersion, appears by the places chosen for the administration of it; as the river Jordan by John, where he baptized many, and where our Lord himself was baptized by him (Matthew 3:6,13,16), but why should he choose the river to baptize in, and baptize in it, if he did not administer the ordinance by immersion? had it been done any other way, there was no occasion for any confluence of water, much less a river;[17] a basin of water would have sufficed. John also, it is said, "was baptizing in Aenon, near Salim, because there was much water" (John 3:23), which was convenient for baptism, for which this reason is given; and not for convenience for drink for men and their cattle, which is not expressed nor implied; from whence we may gather, as Calvin on the text does, "That baptism was performed by John and Christ, by plunging the whole body under water;" and so Piscator, Aretius, Grotius, and others on the same passage.

3. That this was the way in which it was anciently administered, is clear from various instances of baptism recorded in scripture, and the circumstances attending them; as that of our Lord, of whom it is said, "That when he was baptized he went up straightway out of the water", which supposes he had been in it; and so Piscator infers from his going up out of it, that therefore he went down into it, and was baptized in the river itself; of which going down there would have been no need, had the ordinance been administered to him in another way, as by sprinkling or pouring a little water on his head, he and John standing in the midst of the river, as the painter and engraver ridiculously describe it: and certain it is, he was then baptized in Jordan; the evangelist Mark says "into Jordan" (Mark 1:9), not at the banks of Jordan, but into the waters

of it; for which reason he went into it, and when baptized, "came up out" of it, not "from" it, but "out" of it; απο and εξ, signifying the same, as in Luke 4:35,41. So the preposition is used in the Septuagint version of Psalm 40:2 εξ and apo are "aequipollent", as several lexicographers from Xenophon observe. The baptism of the eunuch is another instance of baptism by immersion; when he and Philip were "come unto a certain water", to the water side, which destroys a little piece of criticism, as if their going into the water, after expressed, was no other than going to the brink of the water, to the water side, whereas they were come to that before; and baptism being agreed upon, "they went down both into the water", both Philip and the eunuch, "and he baptized him; and when they were come up out of the water", etc. Now we do not reason merely from the circumstances of "going down into, and coming up out of the water"; we know that persons may go down into water, and come up out of it, and never be immersed in it; but when it is expressly said, upon these persons going down into the water, that Philip baptized, or dipped, the eunuch; and when this was done, that both came up out of it, these circumstances strongly corroborate, without the explanation of the word "baptized", that it was performed by immersion; for these circumstances cannot agree with any other way of administering it but that; for a man can hardly be thought to be in his senses who can imagine that Philip went down with the eunuch into the water to sprinkle or pour a little water on him, and then gravely come out of it; hence, as the above learned commentator, Calvin, on the text says, "Here we plainly see what was the manner of baptizing with the ancients, for they plunged the whole body into the water; now custom obtaining, that the minister only sprinkles the body or the head." So Barnabas,[18] an apostolic writer of the first century, and who is mentioned in the Acts of the Apostles, as a companion of the apostle Paul, describes baptism by going down into and by coming up out of the water; "We descend," says he, "into the water full of sin and filth; and we ascend, bringing forth fruit in the heart,

having fear and hope in Jesus, through the Spirit."

4. The end of baptism, which is to represent the burial of Christ, cannot be answered in any other way than by immersion, or covering the body in water; that baptism is an emblem of the burial of Christ, is clear from Romans 6:4 and Colossians 2:12. It would be endless to quote the great number, even of "paedobaptist" writers, who ingenuously acknowledge that the allusion in these passages, is to the ancient rite of by immersion: as none but such who are dead are buried, so none but such who are dead to sin, and to the law by the body of Christ, or who profess to be so, are to be buried in and by baptism, or to be baptized; and as none can be properly said to be buried, unless under ground, and covered with earth; so none can be said to be baptized, but such who are put under water, and covered with it; and nothing short of this can be a representation of the burial of Christ, and of ours with him; not sprinkling, or pouring a little water on the face; for a corpse cannot be said to be buried when only a little earth or dust is sprinkled or poured on it.

5. This may be concluded from the various figurative and typical baptisms spoken of in scripture. As,

(1.) From the waters of the flood, which Tertullian calls[19] the baptism of the world, and of which the apostle Peter makes baptism the antitype (1 Pet. 3:20,21). The ark in which Noah and his family were saved by water, was God's ordinance; it was made according to the pattern he gave to Noah, as baptism is; and as that was the object of the scorn of men, so is the ordinance of baptism, rightly administered; and as it represented a burial, when Noah and his family were shut up in it, so baptism; and when the fountains of the great deep were broken up below, and the windows of heaven were opened above, the ark, with those in it, were as it were covered with and immersed in water; and so was a figure of baptism by immersion: and as there were none but adult persons in the ark, who were saved by water in it, so none but adult persons are the proper subjects of water baptism; and though there were few who

were in the ark, it was attended with a salutary effect to them, they were saved by water; so such who truly believe in Christ, and are baptized, shall be saved, and that "by the resurrection of Jesus Christ", which was typified by the coming of Noah and his family out of the ark; to which baptism, as the antitype, corresponds, being an emblem of the same (Rom. 6:4,5; Col. 2:12).

(2.) From the passage of the Israelites under the cloud and through the sea, when "they were said to be baptized unto Moses, in the cloud and in the sea" (1 Cor. 10:1,2). There are various things in this account which agree with baptism; this was following Moses, who directed them into the sea, and went before them; so baptism is a following Christ, who has set an example to tread in his steps; and as the Israelites were baptized into Moses, so believers are baptized into Christ, and put him on; and this passage of theirs was after their coming out of Egypt, and at the beginning of their journey through the wilderness to Canaan; so baptism is administered to believers, at their first coming out of darkness and bondage worse than Egyptian, and when they first enter on their Christian pilgrimage; and as joy followed upon the former, "Then sang Moses and the children of Israel", etc. so it often follows upon the latter; the eunuch, after baptism, went on his way rejoicing: but chiefly this passage was a figure of baptism by immersion; as the Israelites were "under the cloud", and so under water, and covered with it, as persons baptized by immersion are; "and passed through the sea", that standing up as a wall on both sides them, with the cloud over them; thus surrounded they were as persons immersed in water, and so said to be baptized; and thus Grotius remarks upon the passage.

(3.) From the various washings, bathings, or baptisms of the Jews; called "various", because of the different persons and things washed or dipped, as the same Grotius observes; and not because of different sorts of washing, for there is but one way of washing, and that is by dipping; what has a little water only sprinkled or poured on it, cannot be said to be washed; the Jews had their sprinklings,

which were distinct from washings or bathings, which were always performed by immersion; it is a rule, with them, that "wherever in the law washing of the flesh, or of the clothes, is mentioned, it means nothing else than כוגה לכ תליכח "the dipping of the whole body" in a laver-- for if any man dips himself all over except the tip of his little finger, he is still in his uncleanness."[20] according to them.

(4.) From the sufferings of Christ being called a baptism; "I have a baptism to be baptized with", etc. (Luke 12:50), not water baptism, nor the baptism of the Spirit, with both which he had been baptized; but the baptism of his sufferings, yet to come, he was desirous of; these are called so in allusion to baptism, as it is an immersion; and is expressive of the abundance of them, sometimes signified by deep waters, and floods of waters; and Christ is represented as plunged into them, covered and overwhelmed with them (Ps. 62:7; 69:1,2).

(5.) From the extraordinary donation of the Holy Spirit, and his gifts unto, and his descent upon the apostles on the day of Pentecost, which is called "baptizing" (Acts 1:5; 2:1,2), expressive of the very great abundance of them, in allusion to baptism or dipping, in a proper sense, as the learned Casaubon[21] observes; *"Regard is had in this place to the proper signification of the word βαπτιζειν, to immerse or dip; and in this sense the apostles are truly said to be baptized, for the house in which this was done, was filled with the Holy Ghost; so that the apostles seemed to be plunged into it, as into some pool." All which typical and figurative baptisms, serve to strengthen the proper sense of the word, as it signifies an immersion and dipping the body into, and covering it in water, which only can support the figure used. Nor is this sense of the word to be set aside or weakened by the use of it in Mark 7:4 and Luke 11:38 in the former, it is said, "Except they wash, βαπτιζωνται, baptize, or dip themselves, they eat not"; and in it mention is made of βαπτισμων, "washings or dippings" of cups and pots, brazen vessels, and of tables or beds; and in the latter, the Pharisee is said to marvel at

Christ, that he had not first εβαπτισψη, "washed, or dipped, before dinner"; all which agrees with the superstitious traditions of the elders, here referred to, which enjoined dipping in all the cases and instances spoken of, and so serve but the more to confirm the sense of the word contended for; for the Pharisees, upon touching the common people or their clothes, as they returned from market, or from any court of judicature, were obliged to immerse themselves in water before they eat; and so the Samaritan Jews:[22] "If the Pharisees, says Maimonides,[23] touched but the garments of the common people, they were defiled all one as if they had touched a profluvious person, and needed immersion," or were obliged to it: and Scaliger,[24] from the Jews observes, "That the more superstitious part of them, everyday, before they sat down to meat, dipped the whole body; hence the Pharisees admiration at Christ" (Luke 11:38). And not only cups and pots, and brazen vessels were washed by dipping, or putting them into water, in which way unclean vessels were washed according to the law (Lev. 11:32), but even beds, pillows, and bolsters, unclean in a ceremonial sense, were washed in this way, according to the traditions of the elders referred to; for they say,[25] "A bed that is wholly defiled, if a man "dips" it part by part, it is pure." Again,[26] "If he "dips the bed" in it (a pool of water) though its feet are plunged into the thick clay (at the bottom of the pool) it is clean." And as for pillows and bolsters, thus they say,[27] "A pillow or a bolster of skin, when a man lifts up the mouth of them out of the water, the water which is in them will be drawn; what must be done? He must "dip" them, and lift them up by their fringes." Thus, according to these traditions, the various things mentioned were washed by immersion; and instead of weakening, strengthen the sense of the word pleaded for.

The objections against baptism, as immersion, taken from some instances of baptism recorded in scripture, are of no force; as that of the three thousand, in Acts 2, not with respect to their number; it may be observed, that though these were added to the church in one and the same day, it does not follow, that they were

baptized in one day; but be it that they were, there were twelve apostles to administer the ordinance, and it was but two hundred and fifty persons apiece; and besides, there were seventy disciples, administrators of it; and supposing them employed, it will reduce the number to six or seven and thirty persons each: and the difference between dipping and sprinkling is very inconsiderable, since the same form of words is used in the one way as in the other; and therefore it might be done in one day, and in a small part of it too.[28] Nor with respect to convenience for the administration of it; as water and places of it sufficient to baptize in: here can be no objection, when it is observed, what number of private baths were in Jerusalem for ceremonial uncleanness; the many pools in the city, and the various apartments and things in the temple fit for such a use; as the dipping room for the high priest, the molten sea for the common priests, and the ten brazen lavers, each of which held forty baths of water sufficient for the immersion of the whole body; all which they might be allowed the use of, as they were of the temple; they "having favor with all the people": not with respect to clothes, and change of garments; it was only everyone's providing and bringing change of raiment for himself. Another instance objected to is, that of the baptism of Saul (Acts 9:18), supposed to be done in the house where he was: but that does not necessarily follow, but rather the contrary; since he "arose" from the place where he was, in order to be baptized; and admitting it was done in the house, it is highly probable there was a bath in the house, in which it might be performed; since it was the house of a Jew, with whom it was usual to have baths to wash their whole bodies in on certain occasions; and had it been performed by sprinkling or pouring a little water on him, he needed not to have rose for that purpose. Besides, he was not only bid to arise and be baptized, which would sound very oddly if rendered, "be sprinkled" or "poured" (Acts 22:16), but he himself says, that he, with others, were "buried by" or "in baptism" (Rom. 6:4). Another instance is that of the jailer and his household (Acts 16:33), in which account

there is nothing that makes it improbable that it was done by immersion; for it seems to be a clear case, that the jailer, upon his conversion, took the apostles out of prison into his own house, where they preached to him and his family (Acts 16:32), and after this they went out of his house, and he and his were baptized, very probably in the river without the city, where the oratory was (Acts 16:13), for it is certain, that after the baptism of him and his family, he brought the apostles into his house again, and set meat before them (Acts 16:33,34). Upon the whole, these instances produced, fail of showing the improbability of baptism by immersion; which must appear clear and manifest to every attentive reader of his Bible, notwithstanding all that has been opposed unto it. The next thing to be considered is,

V. Fifthly, the form in which this ordinance is to be administered; which is "in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19), which contains in it a proof of a Trinity of Persons in the unity of the divine essence, of the Deity of each Person, and of their equality to, and distinction from each other; and shows, that this ordinance is performed under the authority of all Three; in which a person submitting to it, expresses his faith in them, and invocation of them, and gives up himself to them; obliging himself to yield obedience to what they require of him, as well as putting himself under their care and protection. This form is sometimes a little varied and otherwise expressed; as sometimes only "in the name of the Lord Jesus" (Acts 8:16), which is a part of the form for the whole; and includes in it the substance of it, and of Christian baptism; and everything relating to the person and offices of Christ, and his relation to and connection with the other Two persons. Cornelius and his family were ordered to be baptized, "in the name of the Lord" (Acts 10:48), that is, in the name of Jehovah, Father, Son, and Spirit; for κυριοπ, Lord, in the New Testament, answers to Jehovah in the Old. The form of baptism in Matthew 28:19 is in the name of "the Father", etc. which single name denotes the one Deity, power, and substance

of Father, Son, and Spirit; the equal dignity, co-eternal kingdom, and government in the Three perfect Persons; as it is expressed in the synodical epistle of the general council at Constantinople.[29]

VI. Sixthly, the ends and uses for which baptism is appointed, and which are answered by it.

1. One end of it, and a principal one, as has been frequently hinted, is, to represent the sufferings, burial, and resurrection of Christ; which is plainly and fully suggested in Romans 6:4,5 and Colossians 2:12 his sufferings are represented by going into the water, and being overwhelmed in it, his burial by a short continuance under it, and being covered with it, and his resurrection by an immersion out of it.

2. It was practiced both by John and by the apostles of Christ, for the remission of sins (Mark 1:4; Acts 2:38), not that that is the procuring and meritorious cause of it, which only is the blood of Christ; but they who submit unto it, may, by means of it, be led, directed, and encouraged to expect it from Christ. And so,

3. In like manner it is for the washing away of sin, and cleansing from it; "Arise, and be baptized, and wash thy sins" (Acts 22:16), this only is really done the blood of Christ, which cleanses from all sin; baptism neither washes away original nor actual sin, it has no such virtue in it;[30] but it is a means of directing to Christ the Lamb of God, who, by his atoning blood and sacrifice, has purged and continues to take away the sins of men.

4. A salutary or saving use and effect is ascribed unto it; "The like figure whereunto, baptism, doth also now save us"; should it be asked how, and by what means? the answer follows, "By the resurrection of Jesus Christ" (1 Pet. 3:21), that is, by leading the faith of the person baptized to Christ, as delivered for his offences, and as risen again for his justification.

5. In the same passage it is said to be of this use, and to serve this purpose, "The answer of a good conscience towards God"; a man who believes baptism to be an ordinance of God, and submits to it as such, discharges a good conscience, the consequence of which

is joy and peace; for though "for" keeping the commands of God there is no reward, yet there is "in" keeping them; and this is their reward, the testimony of a good conscience: for great peace have they which love God and keep his commandments.

6. Yielding obedience to this ordinance of Christ, is an evidence of love to God and Christ (1 John 5:3), and such who from a principle of love to Christ keep his commandments, may expect, according to his promise, to have fresh manifestations of his and his Father's love, and to have communion with Father, Son, and Spirit (John 14:15,21,23). This is an end to be had in view, in obedience to it, and a very encouraging one.

5 THE ANCIENT MODE OF BAPTIZING, BY IMMERSION, PLUNGING, OR DIPPING INTO WATER

Maintained And Vindicated;

Against the Cavils and Exceptions of the Author of a late Pamphlet, entitled, The manner of

Baptizing with Water cleared up from the Word of God and right Reason, etc. Together with some remarks upon the Author's REASONS for the Practice of a FREE or mix

Communion in Churches.

Chapter 1

Some Remarks upon the Title of the Book, and the Author's method of writing.

The controversy about baptism, both with respect to its mode of administration, and proper subjects, has been of late so diligently searched into, and thoroughly discussed, that it may well seem needless to trouble the world with any further writings upon that subject, it being in a great measure only actum agere, to do the same thing over again, which has been well done already; but those of a different persuasion from us, being continually thrusting their crambe millies cocta upon us, and repeating the same things over and over again, though they have been sufficiently answered already, makes it necessary for us, in the defense of truth, and for

the honour of Christ in his ordinance, to reply. A late anonymous author has thought fit to let the world know what a talent he has in that part of the controversy, which concerns the mode of administering this ordinance, by publishing a tract, whose title page runs thus, The Manner of baptizing with Water, cleared up from the Word of God, and right Reason, in a plain free Debate upon that subject, between Mr.. J.P. and Mr.. B. W. June 6th, 1726. Published for instruction in righteousness. How he has acquitted himself in the management thereof, and what improvements and discoveries he has made beyond others, is our present business to consider. It seems our author has not thought fit to say any thing concerning the subjects of baptism, but has confined himself to the mode of administration of it; whether it was because he did not care to engage in that part of the controversy, or whether he thought that it has been sufficiently handled already, and this not so, is what I do not pretend to determine; therefore seeing he has not thought proper to take notice of it, I shall not think my-self concerned to say any thing about it. From the title page we are given to expect, that the manner of baptizing with water shall be cleared up to us; for it seems we were all in the dark before about it,

or at least, there were such mists and fogs beclouding our apprehensions concerning this ordinance, that there was no seeing clearly into it, until the publication of this treatise, by which the author fancies these are dissipated, and the affair let in a clear light; but I hope to make it appear, before I have done, that instead of giving more light, he has darkened counsel by words without knowledge. The title also promises that this shall be cleared up from the word of God, and right reason. By the word of God, I suppose he means the written word of God, the scriptures of truth, which indeed are the only rule of our faith and practice; and from whence, under the conduct of the blessed Spirit, all our light in faith and worship springs; but what he means by right reason, needs explaining, and is not so easy to determine. If he means a just and strong way of reasoning, one might justly expect to find somewhat

of it in this his performance; but the case being otherwise, I shall not, at present, farther inquire what else he designed by it; but only observe to him, that we ought to believe and act in matters of faith and worship, upon the sole credit and authority of the great God, as he has revealed his mind and will in the sacred writings.

The method which our author has taken, in order to set this matter in a clear light, is dialogue-wise, or in the form of a conference between two persons, or to use his own words, in a plain free debate. What moved him to take this method does not indeed much concern me to know, but yet I cannot forbear thinking, one reason might be, that he might have the opportunity of making his antagonist speak what he himself pleased; for it would have betrayed his weakness yet more, to have produced such arguments and objections which he was not, in his own way, able to solve: though at the same time it is an instance of his disingenuity, not fairly to propose those arguments which are made use of, nor give them their full weight and force, which he ought to have done in handling a controversy honestly and faithfully; as well as making his friend speak such weak and ridiculous things as never were, at least publicly, made use of in this controversy. Had he had a mind to have made a trial of his skill and his talents and abilities this way, why did not he take out the arguments of some such writers as Tombs, Danvers, Keach, Stennet, or Gale, and fairly propose them in their own words, and give an answer to them? But this would not have answered his design, which seems to be, exposing to ridicule and contempt the ordinance of baptism, by plunging or dipping; and would, moreover, have been a task too difficult and laborious for him. Perhaps he also thought, this method best to conceal himself from being known to be the author of it; but if it is truth he is in search of, and bearing a testimony to, why should he be ashamed of it? why did not he put his name to his book? This is such a poor, mean, and cowardly way of writing, as manifestly betrays either shame or fear to appear publicly in the cause he has espoused; if he thinks he is fighting the Lord's

battles, why does not he appear like a man, in the open field, and not lie scouting behind the hedge? But perhaps this is to keep off a full blow that he is afraid might be given to him. But to go on, this debate or conference is represented, as managed by two persons, under the fictitious names of Mr.. J. P. a plunger in water, and Mr.. B. W. a baptizer with water; for it seems, according to our author, that plunging in water, and baptizing with water, are directly opposite to each other; but unless he can tell us, how a person can be baptized or dipped into water, without being baptized with it, they will not appear so opposite as he imagines, but of this more hereafter.

It is scarce worth my while to take any notice of the time when this conference was held, unless it be just to remark, that it would have been as well for the credit of the author, the good and peace of the churches of Christ, and the glory of his name, or better, if it had never been, or at least, if it had never been published; but it seems it is published for instruction in righteousness; but if any are instructed by it in that way, in which our blessed Lord thought it became him and his followers to fulfill all righteousness, it will be contrary to the design and intention of the author; though I am credibly informed, that two persons have been already convinced by reading his book, that plunging or dipping the whole body in water, is the right way and mode of administering Baptism; such is the force of truth, that it will break out and appear, in spite of all opposition made against it.

I have nothing more to observe here, but only, that seeing the author has not thought fit to discover his name, the reader is desired to observe, that I shall call him by the name of Mr.. B. W, which is what he has been pleased to assume to himself; and so proceed to the consideration of this wild, jumbling, and confused debate, in the best order and method into which I am capable of ranging it: Though I should have observed to the reader, the terms or articles agreed upon in this conference. As,

1. "That whatever was spoke, should be tried by the written word

of God, and that only." But I thought from the title page, that right reason was to be joined to the word of God, in the management of this debate; but perhaps the mode of baptizing, the thing debated, is to be tried by the one, and cleared up by the other.

2. "That in all they should use plainness of speech, without any cunning craftiness; granting unto him that spoke, the liberty of explaining his own words, and meaning;" but if cunning craftiness is not made use of, and a handling the word of God deceitfully, in this debate, by Mr. B. W. I am much mistaken.

3. "That all be done with the spirit of meekness, and true Christianity; without passion, prejudice, bitter reflection, or railing accusation." How Mr. B. W. has conformed and acted agreeably to this article, may be very easily observed, when he calls baptism, as administered by plunging, a superstitious invention; and a pleading for it, fathering foolish lies upon God, page 23 and will-worship, page 24. The last article is, "That they both should keep within the bounds of brevity "and civility; the one must not be tedious in speaking, nor the other troublesome in interrupting:" Which terms being agreed upon, to work they go, and what they made of it, is now our business to inquire.

Chapter 2

The first argument for dipping or plunging in water, as the right mode of baptizing, taken from John's practice, and our Lord's example, in Matthew 3:16 with the objections of Mr. B.W. thereunto, considered.

Mr. B. W. introduces his antagonist in page 6 producing the instance of Christ's being baptized by John in Jordan, in favor of plunging or dipping in water, as the right and only mode of baptizing: the text cited is, Matthew 3:16, And Jesus, when he was baptized, went up straightway out of the water; from whence he argues, that he had been in it, seeing he could never be said to go out of that wherein he had not been. To which Mr. B. W. replies:

1. That the words signify no more than that he went up from the water; as, says he, persons of your judgment have been often

told. It is true, it is kind in such learned Gentlemen as Mr. B. W. that they will condescend to instruct such poor ignorant creatures as we plungers are commonly represented, and as I suppose this author takes us to be; but when they have done their part, we are left without excuse, and cannot say, that we have not been told to the contrary; though it is prodigiously affronting, that after all the pains they have taken to instruct us, yet that we should strenuously insist on the justness of our translation, as we think, to be a little more serious, we have just reason to do. The reason of this low criticism is, because the preposition απω, and not εφκ, is here made use of, but απω signifies out of, as well as from, and answers to the Hebrew מן, which also is of the same signification; and the rather it should be rendered so here, not only because it suits best with the scope of the place, but agrees with that parallel text in Acts 8:39 where εφκ is made use of: So that there can be no foundation there for this trifling criticism. But if Mr. B. W. should question whether the word απω is ever used in this sense, let him turn to the Septuagint in Psalm 40:2 which he seems to have some regard for, and there he will find it, where David says, the Lord brought him up out of an horrible pit, κι απω πηλου ιλυοπ, and out of the miry clay. But,

2. He adds, "Supposing the translation very right, I wonder, says he, where "dipping, overwhelming, or plunging, can be seen therein!" What a prodigious deal of strong reasoning is here? And I as much wonder too, where washing with water, either by pouring or sprinkling, can be seen therein. He goes on, "you say, he went out of the water, therefore he had been in it; but if you had said, he had been dipped, overwhelmed, or plunged, I should have denied the consequence."

It seems, however, that he is willing to grant, that Christ's going into the water, and being there, is a necessary inference and consequence, justly deduced from his coming up out of the water; though he is unwilling to allow plunging to be so, for otherwise I doubt not, but that he would have denied the one as well as the

other; and I hope he will be willing to grant, that Christ went down into the water, in order to be baptized, and that he came up out of it as a baptized person; therefore he is desired to observe, that we do not infer plunging merely from Christ's going down into the water, nor from his coming up out of it, but from his going down into it in order to be baptized, and from his coming up out of it as a baptized person; for that a person may go into water, and come again out of it, and not be plunged into it, we know as well as he; but that a person should go into water, and be baptized in it, as Christ was, without being dipped or plunged into it, is what we deny; and if those circumstance, of John's administering this ordinance in the river Jordan, and Christ, when baptized, coming up out of the water, are not demonstrative proofs of plunging, yet they are at least strong presumptive ones, and such as I challenge him to produce the like, in favor of this ordinance being administered to Christ, by washing with water, either by pouring or sprinkling. If plunging is not a necessary inference from what is revealed concerning Christ's baptism, I am sure sprinkling or pouring of water can never be; and I will leave it to any impartial man of judgment, to use his own phrase, whether there is not a greater probability, to put it upon no other foot, of Christ's being baptized by immersion, when he went into the river Jordan to be baptized, and accordingly was baptized there by John, than there is of his being baptized in that river only by an affusion or sprinkling of water upon him: So that he has but little reason, with that air of assurance, and in that dogmatical way, to say, "that John baptized in Jordan is true, but he never dipped nor plunged any in his life;" as he does in page 10. And here I cannot forbear mentioning a passage of those excellent divines, John Polyander, Andrew Rivet, Anthony WaLeus, and Anthony Thysius, who at the same time that they are endeavoring to have the mode of baptism, either by plunging or sprinkling, accounted an indifferent thing, acknowledge this instance of Christ's baptism to be an example of plunging. Their words are these,[1] "Whether baptism is to be

administered by a single or a trine immersion, was always judged a thing indifferent in the Christian church; as also whether plunging or sprinkling is to be used, seeing no express command is extant concerning it; and examples of sprinkling as well as of plunging may be found in scripture; for as in Matthew 1:1 Christ went into the water, and came out of it, as also the Ethiopian, Acts 8. So, many thousands are said to be baptized in one day, in the city of Jerusalem, Acts 2. Likewise many in private houses (Acts 16, 18; 1 Cor. 1:16), where such a going into water was scarcely possible:" Which, by the way, is a mistake in those great men, for none of the texts alleged, though they prove a baptism of whole households, yet they do not prove that it was administered in their houses; for most of them plainly shew, that this was performed before the apostles entrance into them; and if it had been done there, it would be no proof or evidence that it was done by sprinkling, seeing proper accommodations to baptize by immersion might be had, even in a house: Though there is no reason, as I have hinted, to suppose it was done there; all that I produced this passage for, is to show, that though those valuable writers were fond of these instances, as evidences of sprinkling; yet they could not but acknowledge, that the baptism of Christ, and of the Eunuch, were examples of plunging. But to return: I desire, when our author insinuates, that Christ's being plunged by John in the river Jordan, when he was baptized by him, is a human conjecture, which he is not willing to build his faith upon; I desire, I say, that he would consider whether his suppositions that Christ went ankle or knee deep into the water, and was baptized by pouring or sprinkling water upon him, and that the multitudes baptized by John in Jordan, went down some little way into the water, from whence, being baptized, without any such thing as stripping, and shifting, and plunging, as his words are, "they straightway came up, and went about their business," are not human conjectures; and whether, seeing things are so, he may not be justly numbered among those who build their faith upon human conjectures, which he seems to be resolved against. And

if nothing but conjectures can be formed from Christ's baptism, concerning the mode of it, I persuade myself, that to every thinking and unprejudiced person, the conjecture, if it must be called so, of Christ's being plunged, when baptized, will appear more probable, and much preferable to that of his having water poured or sprinkled on him. As for his rejecting the observation which same have made on Mark 1:9 and saying, that it might as well be let alone, I do not much wonder at it, it no ways agreeing with his notion of baptism. The observation is this, that whereas it is said in Mark 1:9 that Jesus was baptized of John in Jordan, it might have been rendered εις τον Ιορδανην, into Jordan, as the preposition εις is frequently translated. Now to say, that he was poured or sprinkled of John into Jordan, would want sense, but to say, that he was plunged or dipped into Jordan, runs very smooth, and is very good sense; for a person cannot be said to be baptized, or dipped in a river, without being baptized or dipped into it; and indeed this is the meaning of all those scriptures which speak of John's baptizing in Jordan, as Matthew 3:6 and Mark 1:5. And whereas he says, that the Holy Ghost intends by it a baptizing in Jordan; he ought to observe, that this cannot be without a baptizing into it; to which, I suppose, he will readily reply, that this is taking for granted that the word properly signifies to dip or plunge; and he may take it for granted that we will do so, until he, or somebody else, can give us an instance where the word is otherways used; which I believe he, and greater masters of the Greek tongue than himself, will never be able to do. But,

3. Mr. B. W. not only represents plunging, as urged from Christ's baptism, to be a mere non sequitur, and an human conjecture, but also attended with nonsense, and very gross absurdities; as when he says, page 9 "By the same way of reasoning, you may as well persuade an impartial man of judgment, that Christ is under water still, because it is said, that he went into the place where John at first baptized, and there he abode (John 10:40)." As if Christ's going to Bethabara, a place where John had formerly baptized, and Christ

had dwelt in, was a parallel case to his going down into the river Jordan, to be baptized by John there. But I am persuaded, that the very mention of this, without making any further remarks upon it, will much more expose our author to the scorn and contempt of every impartial man of judgment, than our way of reasoning, for plunging, from Christ's baptism, ever will do us. He goes on in a trifling manner, to shew how weak and ridiculous our method of arguing from John's baptism is, "they were baptized in Jordan, says he; therefore they were plunged over head and ears;" which he fancies is as absurd, and as inconsequential, as if one should say, the staff stands in the corner, therefore it rains; or because, says he, it is said that John baptized in the wilderness, therefore in baptizing he thrust the people into thorns and briars."

What he means by all this ludicrous stuff I cannot tell, unless it be to banter the ordinance of water- baptism in general, and so join forces with the Quakers, utterly to explode it; for what he seems here to direct against the mode of baptizing by immersion, may be retorted upon any other, and particularly his own; thus, they were baptized in Jordan, therefore they went ankle or knee deep into it, and had water poured or sprinkled on them; which is equally as filly and ridiculous, as if one should say, "the staff stands in the corner, therefore it rains;" or because it is said, that John baptized in the wilderness, therefore in baptizing, he put the people knee deep into thorns and briars, and scratched their faces with them. But away with such ridiculous impertinencies as these. Could not the man distinguish between the place where John was preaching the doctrine of baptism unto repentance, and the place where he was administering the ordinance of it, the one being in the wilderness, and the other in the river Jordan, as he might have been informed, if he had more diligently consulted the text he has reference to, in Mark 1:4, 5. But what he fancies will most affect us, is, that John is said to baptize with water: now says our author, if "baptizing and. plunging signify the same thing, then John might have said, I plunge you indeed with water;" all persons, adds our author, but those of

your judgment, would readily conclude, that such an expression wanted sense;" that is, because he looks upon us plungers, as he is pleased to call us, no doubt, as persons exceeding illiterate, and who are altogether unacquainted with language; whilst he, and those of his persuasion, must be considered as the only men of sense and learning; but if this penetrating man, this man of sense, can tell us, how a person can be plunged in water, without being plunged with it, what a prodigious discovery would he make to the world! and if it would want sense to read the words, "I plunge you indeed with water;" then pray let them be read, I plunge you indeed in water, and I hope they will not want sense then; aye, "but, says Mr. B. W. John tells us himself, that he baptized them with water; and, says he, lest plungers should not observe this, all the four evangelists take notice of it" (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:26). I confess I have consulted all those texts, and find the words to be read thus, I indeed baptize you, εν υδαπ, in water, only in Luke 3:16 the preposition εν is omitted, which some, as Pasor and Schmidius think, in the other texts, is an Hebraism, or an Attic pleonasm, and then the sense and reading will be, either way, the same as what I have given; but then here is another prodigious absurdity behind, which those of a different persuasion from us think we are inevitably thrown into by this reading, and that is, that then we must be obliged to read the other part of the text thus, he shall baptize you in the holy Ghost and in fire; and this our author seems to have regard unto, when he says, "It is impossible that any impartial man of judgment can so much as imagine, that by being baptized with the holy Ghost, a being plunged in the holy Ghost should be understood; for the Lord himself tells us, that by baptizing he means pouring;" for the proof of which, he mentions Isaiah 44:3 and Acts 10:44.

That the donation of the Spirit is sometimes expressed by pouring, sometimes by sprinkling, I frankly own; but this which John has reference to, is the extraordinary donation of the Spirit on the day of Pentecost, as is manifest from Acts 1:5. and

therefore another word is made use of, as being more expressive of the glory and greatness of that dispensation; and when we consider the account that is given of it, by the inspired writer, as that there came a sound from heaven, as of a rushing mighty wind, which filled the house where they were sitting; and that cloven tongues, like as of fire, sat upon each of them; and that they were all filled with the holy Ghost; it will not seem so very strange, incongruous, and disagreeable to say, that they were as if they had been dipped or plunged all over therein. I am persuaded our author will acknowledge the learned Casaubon to be an impartial man of judgment, and yet he speaks of, and explains this affair much in the same language. His words are there, with which I shall conclude this chapter: "Although, says he,[2] do not disapprove of the word baptizare being retained here, that the antithesis may be full, yet I am of opinion, that a regard is had in this place to its proper signification, for βαπτιζειν is to immerse, so as to tinge or dip, and in this sense the apostles are truly said to be baptized, for the house in which this was done, was filled with the holy Ghost so that the apostles seemed to be plunged into it as into a fish-pool." And in the same way, their being baptized or dipped in fire, may be accounted for, that being expressive of the same thing, unless our author should think, that this is still a much more improper way of speaking, but among the best Greek authors, we have this phrase of dipping in fire made use of, and particularly in Moschus.[3]

Chapter 3

The second argument in favor of baptism by immersion, taken from the place John chose to baptize in, and the reason of that choice (John 3:23). with the weak replies, and foolish shifts and evasions which Mr. B. W. makes thereunto, considered.

Mr. B. W. next introduces his friend Mr. P. in page 11, 12 arguing for immersion, from those words in John 3:26. And John also was baptizing in Enon, near to Salim, because there was much water there, after this manner; namely, "John was baptizing in Enon, because there was much water there; therefore all that were

baptized were overwhelmed with water. They were dipped, they were plunged, because there was much water there."

But this argument is not very fairly represented; for we do not argue merely from there being much water there, that they were dipped or plunged, but from their being baptized in a place of much water, and which was chose for that very reason. We know that there may be much water where no person is dipped or plunged into it; but that any person should be baptized in a place of much water, without being dipped or plunged into it, is what we deny. Moreover the reasonableness of concluding that baptism, in those times, was performed by immersion, we think may be fairly argued from John's choosing of, and baptizing in a place where there was much water, and we believe it will appear so to every thinking and unprejudiced person; but let us consider what Mr. B. W. has to reply. And,

1st, To shew his learning and skill in choreography, he inquires what Enon was, whether it was a river or no, and seems to call in question its being so, and therefore tells us, page 13. That such a river cannot be found in the best accounts we have of the land of Israel: and adds, and it is very probable, that Enon was either a village, or a tract of land, where there were abundance of springs and little rivulets of water. Whether Enon is the name of a river, or of a city, town or village, or of a trace of land abounding with water, does not much affect our controversy, if it is but granted that there was much water there, for which reason John made choice of it to baptize in; and I hope it will be granted, that there was a sufficiency of water to baptize by immersion, especially seeing Mr. B. W. tells us in page 17 that for plunging of people there need not be much water. The Arabic version divides the word into two, and calls it Ain-Nun, which may be rendered, the fountain of Nun; as does also the Syriac, Ain-Yon, which Junius renders the fountain of the Dove: And as for Salim, near to which was Enon, and which is the best direction for the finding where it was; this was either Shalem, a city of Shechem, mentioned in Genesis 33:18 as some

think, though this is not very likely, seeing that was in Samaria, with the inhabitants of which John had nothing to do; or else it is the same with Shalim, in 1 Samuel 9:4 as Junius and others think, though it seems rather to be that place which Arias Montanus[4] calls Salim juxta torrentem, Salim by the brook, which he places in the tribe of Issachar, not far from the lake of Genesaret; and may be called so, perhaps, either because it was near this Enon, where there was much water, or else because it was not far from the place where the two rivers Jaboc and Jordan met; as Calvin, from the geographers, observes upon this place. But supposing that our present best accounts of the land of Israel, make no mention of any such river as Enon; nor can it be determined by them what it was, or where it was; yet I hope it will be acknowledged, that the account of it in the sacred text is just, and that whether it be a river, village, or tract of land, yet there was much water there; for which reason John made choice of it as a proper place to baptize in, which is sufficient for our purpose. But,

2dly, From inquiring into the place itself, he proceeds to give us the notation of the word, or the reason of its name; for he says, the learned tell us, that the word does signify a place of springs: And the learned[5] also tell us, that it signifies an eye, as well as a spring or fountain; and also soothsaying, and clouds, or a beclouding; so that there is not much to be learned from that. And here I cannot forbear mentioning the observation of Aretius, upon this place; though I suppose that Mr. B. W. will think that he might as well have let it alone, who, after he had said that it was a town near Jordan, observes,[6] that it signifies affliction, humility, and weeping: I suppose he derives it from the Hebrew word hn[Anab, which sometimes signifies to humble and afflict; "thereby, says he, teaching us, "that such we are required to be in baptism and true repentance." But to go on: In order to strengthen this sense of the word, which Mr. B. W. says is given by the learned, he informs us, that "it is observable, that the town called. Middin, in Joshua 15:61 is called Enon, by the seventy Greek interpreters of the Old

Testament;" whether this is an observation of his own, or of the learned with whom he converses, he does not tell us; if of the latter, he might have been so kind as to have told us who they were, that we might have consulted them, and have considered their proofs of it. By what goes before and after, it seems as if he meant that it was one of theirs; which when one comes to examine, it looks, according to the order of the text, as if it was Secacah, and not Middin, that is rendered Enon; the words in Joshua 15:61 in the wilderness, Beth-arabah, Middin & Secacah, are by the Septuagint thus rendered, etc. Baddargeis, etc Tharabaam, etc.

Aenon; so that if a regard is to be had to the order of the words, then as Baddargeis answers to Beth-arabah, so Tharabaam to Middin, and Aenon to Secacah; and if so, here is a fine piece of critical learning spoiled: But supposing that Baddargeis answers to Bamidbar, which we render, in the wilderness; and Tharabaam to Beth-arabah, and so AEnon to Middin, because the Septuagint make seven cities here, and in the following verse, when there are but fix, to what purpose is this produced? or what is gained by it? or how does this prove that the word signifies a place of springs? Yes, in Mr. B. W's imagination, it serves a very good purpose, and sufficiently proves this signification of the word; but how? why they (the learned) also observe, says he, "that in Judges 5:10, there is mention made of those that fit in, upon, or near Middin, we read injudgment, where immediately the holy Ghost takes notice of the places of drawing water; so that, if any body would know wherefore Middin is rendered Enon by the Septuagint, the reason is ready, because of the places of drawing water."

A fine way of arguing indeed! what, because Middin, in Joshua 15:61 is rendered Aenon by the Septuagint, and because a word of the same form and found, is rendered in Judges 5:10. by the same επ Κριτηριου, "upon the judgment-seat;" and we read in judgment, where the holy Ghost immediately takes notice of the places of drawing water; therefore the reason is ready for any body to know why Middin is rendered by Enon, in the former text, and

that is, because of the places of drawing water." Can any man in the world see any connection here? and how does this appear to be the ready, plain and easy reason of this version: Had either Middin or Enon been in the Septuagint text of Judges 5:10 there had been some tolerable color and pretense for all this, though that would have fell short of proving it to be the reason of such a version in Joshua 15:61 but here is not the least appearance of either; though it is true, there are some interpreters who think that the word rendered judgment, is the proper name of a place either of that city mentioned in Joshua 15:6,. or of a path or road-way which bore this name; so the Masora, R. David Kimchi, and R. Levi Ben Gersom; though the Targum, Septuagint, R. Solomon Jarchi, R. Isaiah, understood it of judgment, as we do, as well as many other interpreters and expositors; but granting that the word does signify a place of fountains and springs, and was so called, because of the places of drawing water, then I hope there was aplenty of water there, and what was sufficient for the baptizing of persons by immersion of the whole body; for which reason John made choice of it. But,

3. He goes on and says, "You and your friends must grant, that the words of the holy Ghost do not denote much water in one great channel, but many waters, streams or rivulets, in a certain tract or neighborhood." By the words of the holy Ghost, I suppose he means πολλα υδατα, which our translators have very well rendered much water; and he seems in this passage to have reference to that poor low criticism, which those of his persuasion are often obliged to have recourse to, which is, that there words are not expressive of a large quantity of water, but signify only, many little streams and rivulets, which are not sufficient for an immersion of the whole body, and therefore should have been rendered, not much water, but many waters. We grant that υδατα πολλα may be literally rendered many waters; but that they signify some little small streams and rivulets of water, and not a large quantity thereof, is what we deny. That John intends a large and not a small quantity

of water, is manifest from his use of the phrase in other of his writings, as for instance, in Revelation 1:15, it is said of Christ, that his voice was as the sound, υδατοιν πολλαν, of many waters; but what found does little purling streams, and small rivulets of water make? And who can imagine the allusion should be made to them; or that these should be expressive of the voice of Christ in the gospel, especially in the ministry of it by the apostles, whose sound went into all the earth, and their words unto the end of the world? Again, in Revelation 17:1 the great whore is represented as fitting επι τωνυδιτων των πολλων, "upon many waters," by which are metaphorically set forth unto us, those many people, kingdoms, and nations over whom she exercised a lawless and tyrannical power, as appears from verse 15 where the angel tells John, that the waters which he saw, where the whore sitteth, are peoples, and multitudes, and nations, and tongues: from whence it is manifest, that by this phrase is intended, not a small quantity of people, or some little petty nations and kingdoms, which were subject to the see of Rome; but a large quantity of people, even multitudes, and of nations and kingdoms, the chief and greatest; besides, our author, as well as others, would do well to consider, that υδατα πολλα is an Hebraism, and answers to מיבר מים Rabbim Mayim, and by which the Septuagint frequently render there words; and that where small streams and rivulets cannot be intended, but large and great waters are spoken of, nay where indeed, the waters of the sea are plainly meant: As for instance, in Psalm 77:19 it is said concerning God's leading his people through the Red Sea, Thy way is in the sea, and thy path, εφν υδαοι ωολλοιπ, in many waters, or as we justly read it, in the great waters; for surely the waters of the sea may be called so, and I hope that υδατα πολλα, here, does not signify many little streams and rivulets. Again, in Psalm 107:23, sea-faring persons are thus described, they that go down to the sea in ships, that do business, εφν υδαοι πολλοιπ, in many waters, that is, in great waters, as the waters of the sea are; and I persuade myself, that none can be so weak as to imagine,

that ships can sail in small streams and rivulets, or the business that the Psalmist speaks of, to be done in such places where there is not a sufficiency of water to dip or plunge into.

Moreover, if this phrase may not be allowed to be an Hebraism, it will be hard to prove that many waters signify a small quantity, and only some little streams or rivulets: Sure I am, some persons, of far superior learning to what Mr. B. W. discovers, have thought the contrary, as Grotius, Piscator, Lightfoot, and others; but if there may not be allowed to be good judges of the Greek tongue, I hope Nonnus Panopolitanus may, who flourished about the year 420 was a famous Greek and Christian poet, and turned this gospel, according to John, into Greek verse, who not only says, that the place where John was baptizing, was βαθυκυμονοπ, "a place of deep waters," but also expresses υδατα πολλα by αφθονον υδωρ, copiosa aqua, "a large water, or abundance of water:" But because his version of the whole text makes much for the elucidation of it, I will transcribe it from him:— Ην δε κι αυτοπ θεος Ιωαννης θεοπειθεα λαον αλητην Υδατι βαπτιζων βαθυκυμονος ενδυ θι σαλημ Κειθι γαρ ευρυποροιο κυλενδομενου ποταμοιο Χευμασιν αεναοις κυμαινεται α φθονον υδωρ Αρκιον ειμ ενι πασιν, Which may be rendered in English thus, "And the divine John himself also was baptizing in water, the straying people, who were obedient to God, at or in a place of deep waters, near to Salem, because there abundance of water, sufficient for them altogether, flowed in the ever-running streams of the winding river, whole passage over is very broad." But supposing that much water in one great channel is not intended, though I must confess I can see no reason why it should not, and that many waters, streams, or rivulets are here meant; yet, who does not know that many of these together, can not only fill large and capacious pools, sufficient enough for immersion, but also frequently form and feed very great rivers? so that I do not see that this will much help his cause, or affect our argument. But Mr. B. W. says, page 14. "But what and if the holy Ghost intends to give us the reason why the place was called

Enon, because there were many waters, springs or rivulets there? what will become of your argument then, and how will you help yourself?" Where he insinuates, as if the design of the holy Ghost in there words, because there was much water there, is not to inform us of the convenience of this place for baptizing, or that it was the reason why John made choice of it, but to explain the meaning of the word Enon, and to let us know, that the place was so called, because there was much water, or many springs or rivulets there: How trifling and ridiculous is this? Does the holy Ghost take such a method as this in other parts of the Bible, where the proper names of places are mentioned? and what necessity can there be for explaining of this any more than there is of others? and why is not the meaning of Salim as well as Enon given? Surely we need not be afraid of losing our argument from such interpretations and senses of scriptures as there, which will appear vain and trifling at the first view, to every impartial man of judgment; nor need we be much solicitous about helping ourselves, when pressed with such silly nonsense as this. But,

4. Mr. B. W. proceeds to charge the argument for plunging in baptism, taken from hence, not only with want of consequence, but as a vain conjecture: his words are there; "Granting, says he, that Enon was a great river, or a great water, yet it can never be proved that John plunged persons all over in it; that is nothing at all but your vain conjecture;" and then in his usual, positive, and dogmatical way, adds, "he baptized them, but he never plunged them." Here I need only reason as I did before, with regard to the baptism of Christ, and others, in Jordan, that if John's pitching upon Enon, as a convenient place to baptize in, because there was much water there, and his baptizing in that place is not a demonstrative proof of his baptizing by plunging, yet at least must be a strong presumptive one, and such an one as he can never produce in favor of his baptizing there by an affusion or sprinkling of water: And again, is to suppose that John baptized there by immersion, is a vain and trifling conjecture, I am sure,

and I believe it will appear to every unprejudiced person, that to suppose that he did it by sprinkling or pouring, is much more so. And if we poor ignorant creatures may not be allowed to infer and conclude immersion from hence, without being charged with making vain and trifling conjectures; yet I hope he will be a little more sparing of the great Calvin, for whom, I do not doubt, from some few hints I have observed in this conference, he has a value and respect, and whom I persuade myself he will allow to be an impartial man of judgment, and to whole judgment he will always pay a deference: His note upon this text, is this; "Geographers write, says he, that there two towns, Enon and Salim, were not far from the confluence of Jaboc and Jordan, nigh to which they place Scythopolis. Moreover, from those words we may gather that baptism was performed by John and Christ, by a plunging of the whole body under water;"[7] and I think we may conclude this very fairly too, whatever Mr. B W. may think of it. But,

5thly, Our ingenious author, by a new turn and mighty stretch of thought, has found out another reason, besides that of convenience, for baptizing, which made John fix upon, and determined him in the choice of this place, there being much water there, and that is, that the vast multitudes which flocked to, and attended upon his ministry, might be refreshed; as also their horses, or their camels, or whatsoever we may suppose many of them did ride upon; by which, I suppose, he means asses. I cannot but observe, that he seems to speak this with some caution or guard upon himself, as he does also in page 17 where he says, speaking of the people which flocked to John's ministry, "a great number of them, doubtless, must travel many miles; and we must suppose, many on foot, and many otherwise:" and this I cannot but attribute to a self-consciousness in him, that he deserved to be numbered among those animals, or at least, to his being aware that this would be turned upon him, for his foolish and ridiculous glosses on the sacred writings. What seems the most to strengthen him in his folly, and upon which he says much stress, is the vast multitudes of people which followed

John, and attended upon his ministry; and the unwise part John would have acted, if he had not chore places where refreshment might be had for themselves and their cattle: But surely the man forgets himself, or at least, does not give himself time to consider, that John was now upon the declining hand, and had not those vast numbers and multitudes following him as formerly he had; the crowd was now after Christ, and not John; and though he had some which came to him, and were baptized, yet they were but few in comparison of what he had formerly, or what now followed Christ; as he might easily have observed, by reading this third chapter of John; and therefore there was no need for him to be so solicitous for accommodations for the people and their cattle, as is here by our author intimated; and to make his sense appear the more plausible, he tells us, that "by John's baptizing, we are to understand John's preaching, administering in his office, and fulfilling his course;" for which he cites, Matthew 21:25 and Acts 10:47. It is readily granted, that sometimes by John's baptism, we are to understand his whole ministry, and particularly the doctrine of baptism, preached by him, as distinct from the administration of the ordinance; but that by his baptizing here is meant his preaching, must be denied; for that it intends his administration of the ordinance of water-baptism, not only his act of baptizing, but the people's submission to it; for the text says, they came and were baptized, manifestly prove it; to say nothing of the place where it was performed, being a place of much water, the thing now in debate. He also insinuates, that great part of the land of Judea was sandy and barren; but not so barren as his arguments are. "You may understand, says he, what fort of a country, for water, a great part of that land was, from the great contentions between Isaac's servants, and others, about digging, finding, and enjoying wells of water;" but there contentions did not arise so much from the scarcity of water, as from the envy of the Philistines on the one hand, and from Isaac's servants, stiffly insisting upon their right and property, on the other: For though persons may have never

such plenty of things, yet they are not willing to be defrauded of what is their just right.

He goes on: "Glad at heart they were when they found plenty of water, for their own refreshment, and the refreshment of their cattle." One would be almost tempted to think that the man was describing the sandy deserts of Arabia, rather than the fertile land of Canaan, and representing the travelling companies of Dedanim who being almost scorched with heat, are thrown into a transport of joy, at the sight of a spring of water; but who will it be most proper to give credit to, Moses, an inspired writer, who told the people of Israel, that God was bringing them into a good land, a land of brooks of water, of fountains and depths, that spring out of valleys and hills; or our blundering geographer, who represents it as a desert and wilderness. Moreover, it seems, that there need not be much water for the plunging of persons, and therefore John need not have chore this place upon that account; but I hope, so much is needful, as will cover the persons all over. And there is one thing therefore that we need not be afraid of being pressed with by our author, as we are by some, and that is, the scarcity of water in some parts. But what he says of the practice of our friends in London, is entirely false, which is, that they plunge in little holes or tubs; for I cannot see, but he must mean them, and not those in other places; because he adds, rather than the Thames, that is just by. Now there are but two places, in and about London, that I know of, which are made use of for the administration of this ordinance, the one is in the midst of a public meeting-house, and the other in an open place, where there are conveniences for a large number of spectators; and it is very rare that this ordinance is administered by us in a private manner, as same other performances commonly are, in a lying-in chamber; and that only in the presence of a midwife, a nurse, and two or three gossiping women. As for the instance of a certain plunger in the country, performing the ordinance in an horse-pond, in the middle of a town, I shall suspend my thoughts about it, and neither condemn nor commend his practice, unless

I had a better account of it, with its circumstances, than Mr. B. W. has given; though I can see no great damage in it, as he has related it, provided the water was not dirty and filthy: But I suppose he designs it as a banter upon us, and a diversion for his reader; much good may do him with it, and let him make the best of it he can.

Chapter 4

The third argument insisted on, in favor of plunging or dipping, as the right mode of baptizing, taken from the practice of the apostles, and particularly from the instance of the Eunuch's baptism in Acts 8:38, 39 with the cavils and exceptions of Mr. B. W. against it, considered.

The next argument which our author, page 18 produces, as insisted on by us, for the proof of baptism by immersion, and which he excepts against, is taken from the practice of the apostles, and particularly the instance of Philip's baptizing the Eunuch, recorded in Acts 8:38, 39. thus; And he commanded the chariot to stand still; and they went dawn both into the water, bath Philip and the Eunuch, and he baptized him. And when they were came up out of the water, etc. Here I must again observe, as I have already, in a parallel case, that we do not from this instance infer plunging, merely from Philip and the Eunuch's going down into, and coming up out of the water; for we know, as well as he, that persons may go hundreds of times into water, as he says, without any design of plunging, or of being plunged; but we argue from both of them going down into the water; the one in order to administer the ordinance of water-baptism, and the other to submit unto it; and from their coming up out of it, as having performed it; from whence we think we have sufficient reason to conclude, that this was performed by immersion, or a plunging of the whole body under water; for to what purpose should they both go down into the water, if the ordinance was to be performed any other way? or what need would there have been of it? But if plunging cannot be inferred from hence, I am sure it is impossible that pouring or sprinkling should. But let us see what Mr. B. W. will infer from

this instance, and has to except against our argument from hence. And,

1st, From Philip and the Eunuch's both going down into the water, and coming up out of it, in a profane and irreligious manner, he infers, that neither of them were drowned there. Does this become a minister of the gospel, to treat the sacred writings, and the accounts they give of a solemn ordinance of Christ, after this manner? Whatever profane loose he may give himself in his attempts to be witty on the mode of baptizing by immersion, which he supposes to be unscriptural, yet, at least, he ought to set bounds to himself, and not be so free in playing with, and bantering the very words of the holy Ghost. But,

2dly, If that is rejected, why then he infers from hence, that they were both plunged over head and ears in the water. This, I suppose, is designed to shew the absurdity of our way of reasoning, as he imagines: But does not the man consider, that the one went down as an administrator, the other as a subject of baptism; the one to baptize, the other to be baptized? But suppose the ordinance was administered by pouring or sprinkling water, might it not be as justly inferred, that because they both went down into the water, one to perform, and the other to have it performed, and came up again out of it, when it was done, therefore they both had water poured upon them, or were sprinkled with it? And then,

3dly, When he is asked why he could not have concluded, that one was plunged and the other not: he replies, "Why truly, says he, because I thought it out "of the way of all sense, reason and revelation so to infer." I hope he will not say that it is out of the way of all sense, reason, and revelation to infer, that the one went down in order to administer the ordinance of baptism, and the other to have it administered to him; but I suppose he means that it is out of the way of all sense, reason and revelation, to infer plunging from hence: But how then came the judicious Calvin to be so much out of the way, to conclude from hence that plunging was the ancient mode of baptizing, as he does, when he says, "here we see what was

the rite of baptizing with the ancients; for they plunged the whole body into water?"[8] How came this great man to be guilty of matting such a vain conjecture as our author says it is? especially when he affirms there is not in sacred history, the least shadow of a foundation for it. But to proceed,

4thly, In order to elude the force of our argument, from their going down into the water, he observes, that whosoever goes to any water, especially out of a chariot, must go down to it. But he is desired to observe, that it is not said, that they both went down to the water, but they both went into it. As for the text in Psalm 107:23 which speaks of persons going down to the sea in ships, I hope our author does not think that they went by land in ships to the sea-side: If he would know what is meant by this, let him read ver. 26 where the distress that seafaring men are often in, is thus elegantly and beautifully described, they mount up to the heaven, they go down again to the depths, their soul is melted because of trouble; and what this means, those who have used the seas know full well, when their ships have been tossed up as it were to the heavens, and then again plunged into the depths of the sea, where they have been immersed in, and covered over with the waves thereof for a while, and on a sudden, have sprang out from thence. It is then they see the wondrous works of the Lord, in his remarkable appearance for them, and providential preservation of them.

5thly, He tells us, that "had he been in the Eunuch's place, he should not have chosen to have water poured upon him in the chariot, but for several reasons should have been entirely for going down to the water." He does not tell us what these designs are, that we might have considered them; but with his usual air of confidence affirms, that "there was no stripping, nor plunging, nor putting on change of raiment in the case;" and all the reason he has to assign for it, is, because "Philip was directly caught away by the Spirit of the Lord, and the Eunuch immediately went on his way rejoicing:" But I hope he will allow that Philip was come

up out of the water first, before he was caught away, and that the Eunuch was got into his chariot, before he went on his way; and to suppose so much time as was necessary to change their raiment, is no way contrary to the account in the sacred text, and he would also do well to consider, that those words directly, and immediately, are not to be found there. But,

6thly, He argues, that if those who were baptized by the apostles were plunged or overwhelmed, "then what prodigious labor must the apostles go though, when three thousand were baptized in one day, yea perhaps in less than half of it!" To which I answer; There does not seem to be any necessity of concluding from Acts 2:41 that they were all baptized in one day; but if they were, when we consider that there were twelve apostles, and seventy disciples, who were employed in the ministry of the word, Luke 10:1 and so no doubt in baptizing, it will not appear so prodigiously fatiguing as our author intimates; for a single person, without having the strength either of Hercules, or Samson, and without much fatiguing himself, may baptize, in this way, a considerable number in a very little time. But then here is another difficulty behind, and that is, "What great trouble must they be at in stripping, and shifting, and changing apparel! and what abundance of plunging garments they must have ready!" To which I reply, no more trouble than a single person has for himself, and no more plunging garments to be provided than every one to provide for themselves, which is no more trouble than when five or ten persons only are baptized: and when we consider how much bathing was in use among the Jews, it will not seem so strange, where, and how they should be so easily provided with plunging garments. Our objector goes on, and adds, "In what a poor condition was Paul, when he was plunged, having been so ill, and so long without eating or drinking! and after that, how unfit must Paul himself be under his wounds and bruises, and in the dead of the night, to go into some deep water, and take up the jailor and plunge him!" Here I cannot but remark the wretched blunder that our author makes, or at least the inadvertency, to say

no worse of it, that he is guilty of, in talking as if the baptism Paul and the jailor was in one and the same night. But if he objects this is not his meaning, why did he write in such a blundering manner, and many times with want of sense, as when he talks of Paul's taking up the jailor, and many such like passages which are to be found in this his performance. But to proceed, that Paul was three-days before his baptism without eating or drinking, is true, but that he was so very ill as our author represents, does not appear so manifest; however, it is plain, that he was not so ill, but he was able to arise and be baptized, which he need not have done, had it been performed by pouring or sprinkling water upon him. As to Paul's unfitness, under his wounds and bruises, to plunge the jailor, I need only act, how he and Silas were capable of praying and singing the praises of God, and that so loud as the other prisoners heard them? and after thee preached the gospel to the jailor and his family, which must be a much more laborious work, and more spending and fatiguing to them, than baptizing of them was; but that same God who enabled them to perform the one, carried them through the other. Again, he says, "how improperly did Peter speak in Cornelius's house, when he talked of forbidding water! whereas he should have said, can any man forbid these men from going to the river to be plunged?" to which I answer; if there is any impropriety in this text, it is not to be charged upon the words or sense of the holy Ghost, but upon our translation; for υδωρ "water," ought not to be put in construction, with κειλυσαι, "forbid," but with βαπτιζηναι, "to be baptized;" and so the whole be rendered thus, "Can any man forbid, that these should be baptized with water, which have received the holy Ghost as well as we?" and then the sense is this; has any man any thing to object why these who have received the holy Ghost, even as we, should not be admitted to the ordinance of water-baptism? for seeing they have received the greater privilege, why should they be deprived of the lesser? And this reading and sense of the words are confirmed by the learned Erasmus, in his notes upon the text, which are these,"

the Greeks, says he,[9] read after this manner, μητι υδωρ, etc. and the sense appears to be this: "Can any man forbid that there should be baptized in water, who have received the holy Ghost as well as we? for as the spirit is preferable to water, and seeing they have him, it will be no great matter if this be added also: Moreover the accusative το υδωρ. "water;" either depends upon the preposition κατα, which may be understood, or else adheres to the verb βαπτιζηναι, "to be baptized;" just in the same form in which we say, βαπτιζομοι βαπτιζισμα, "to be baptized with a baptism."

As to what Mr. B. W. says, concerning the use of plunging garments in baptism, that therefore the water comes to the body only a filtering, or as it can work its way through, which, says he, at best is only equivalent to sprinkling. I need only reply, it is sufficient in baptism that the whole body be plunged into and covered under water; nor does it much concern us, to observe and know, how it works its way through to the body. I hope he will acknowledge, that a corpse may be said to be truly buried, when covered with earth, though it is wrapt up in a shroud, or in its funeral clothes, and put up close in a coffin, so that the earth with which it is covered, does not as yet touch it; even so a person may be truly said to be baptized, when in the name of the three Divine Persons, he is plunged into, and covered over with water, even though the water may not be supposed to have had time enough to have worked its way through to his body; and hen it has done so, how that is equivalent to sprinkling, no man can evise. But enough of this, I proceed to the next argument.

Chapter 5

The fourth argument taken from Romans 6:4 and Colossians 2:12 with the sense given of those scriptures, by Mr. B. W. considered.

Our next argument for baptism by immersion, which Mr. B. W. has thought fit to produce in page 24 and except against, is taken from Romans 6:4 and Colossians 2:12 where this ordinance is took notice of by the apostle, as a burial, and as representing the burial

and resurrection of Christ; which argument may be formed thus, and not in the loose rambling way, in which he has represented it, and which, no doubt, he thought would best answer his purpose; namely, "If the end and design of baptism are to represent the burial and resurrection of Christ, then it ought to be performed by plunging into, and overwhelming with water; but the end and design of baptism, are to represent the burial and resurrection of Christ, therefore it ought to be performed by plunging into, and overwhelming with water; the reason is, because no other mode of baptizing either by pouring or sprinkling a little water on the face, can answer this end." But let us attend to what Mr. B. W. has to except. And,

1. He seems to deny this to be the end and design of the institution of this ordinance, when he asks, "But did Christ ever institute baptism for any such end? As for the Lord's Supper, he hath said, Do this in remembrance of me; and it is plain from the word, that in the Lord's Supper we shew forth his death till he come: but where has he said, be plunged or baptized, to represent my burial or resurrection?" To which I answer, that though we have not the end of this institution declared, in so many express words, yet we think it may be fairly concluded from those texts now mentioned, and must continue to be of the same mind, for ought Mr. B. W. has advanced against it: Nor are we alone in our sentiments: For that Christ's burial and resurrection are represented by baptism, has been acknowledged by many, both ancient and modern divines, whose words I forbear to transcribe, partly because they have been many of them produced by others already, and partly because I would not fill my book with citations, and therefore shall only direct the reader to the reference in the margent.[10] Though Mr. B. W. is of opinion, that to infer this from those words, buried with him in baptism, is very absurd and inconclusive; and that "we may as well be hanged up against a tree, to represent Christ crucified, because it is said, that we are crucified with Christ." But can any mortal see this to be a parallel case? to say nothing how

shocking this expression must be to every serious mind, and not to be borne with; no more than the wretched jargon which follows it, when he says, "and to make a fair end of you, be fore to see you dead under the earth or under the water;" which, I doubt not, to every impartial intelligent reader, will appear to have as little of argument as it has of sense in it. Besides, who does not see that all this, whatever he can mean by it, may be leveled as much against the ordinance of the Lord's-Supper, as that of Baptism.

Moreover, there are other texts, besides these mentioned, which demonstrate the representation of Christ's resurrection, which supposes his burial to be the end of baptism; as for instance, 1 Peter 3:21 where baptism is said to save us, by the resurrection of Jesus Christ. But how does it do that, but by representing the resurrection, of Christ unto us, and thereby leading our faith to it, to behold our justification and discharge, by a risen Saviour? To which I might also add, 1 Corinthians 15:29 where the apostle evincing the truth of the resurrection of the dead, thus argues, else what shall they do, which are baptized for the dead, if the dead rise not? that is, "Who are baptized into the faith of the resurrection of Christ, which is represented thereby, and which is the confirmation of our resurrection;" the thing that is there debated; and which, if not true, the apostle argues that their baptism, as well as their faith, and his preaching, was in vain. Besides, if our author removes this end of baptism, he ought to have substituted another, and have told us what was the end and design of it, which he has not done; for all the ordinances of the gospel are, no doubt, designed for the comfort and edification of believers, and the confirmation of their faith in the person of Christ; and seeing there appears nothing more manifestly to be the end of it, than what has been mentioned, we shall think fit to abide by it. But,

2. Our author asks, "What there is in your plunging that represents Christ's burial and resurrection;" and to shew that there is no agreement, he runs the parallel between them, and observes, that Christ was carried to his grave, where, being dead, he was

buried, and lay there three days, and three nights, and that in the earth, where a great stone was rolled at the mouth of the sepulcher, and when he arose, it was by his own power, and thereby declared to be the Son of God: But as for us, we go ourselves into the water, are plunged alive, and that not three minutes, in water; and that our plunger dares not leave us, nor roll a stone upon us; and it is he that puts us in that pulls us out, and we are declared to be what we are: What would the man have us be declared to be, what we are not? and then in a taunting manner says, "and this is the representation and the mighty resemblance." These are some of our author's masterly strokes, and when the candor of the reader has supplied the want of sense in his expression, and charitably conjectured at his meaning, I need only reply, that the things instanced in are only circumstantial, and not essential to a burial, and therefore unnecessary to be represented in baptism; nay, it would have been absurd to have had them: It is enough that the things themselves are, namely, the burial and resurrection of Christ, which are sufficiently represented by an immersion into water, and an immersion out of it. But who does not see that a Quaker, or any other person that denies the ordinance of the Lord's-Supper, may argue after the same manner, and say, you say that this ordinance represents a crucified Christ, and shews forth his death and sufferings, but pray how does it appear? you take a loaf of bread, and break it in pieces, and a bottle of wine, and pour it out; but Christ, when. he was crucified, was hanged on a tree, his head was crowned with thorns, his hands and feet were pierced with nails, and his side with a spear; but here are no thorns, nails, or spear made use of by you, his real body was treated after this manner, but yours is only a loaf of bread; he poured out his blood, you only wine; "and this is the representation, and the mighty resemblance." And I think all this may be said with as much justness as the other. But,

3. Mr. B. W. has got another way of getting off the argument taken from these texts, in Romans 6:3, 4 and Colossians 2:12

and that is, by asserting that the baptism of Christ's sufferings, and not water- baptism, is intended in them. It would be endless, and perhaps our author will say needless, to oppose to him the several expositors and interpreters, who understand, by baptism, the ordinance of water-baptism, in those texts; as well as a large number of them who think the allusion is made to the ancient practice of baptizing by immersion; as Grotius, Vorsiius, Paraeus, Piscator, Diodate, and the Assembly of Divines on Romans 6:4 and Zanchy and Davenant on Colossians 2:12. I suppose that Mr. B. W. will reply, that these are but men, and their judgment fallible; I hope he does not think that he is more than a man, or that his judgment is infallible; and it wilt scarcely be accounted modestly in him, to set himself upon a level with them: Though I confess that his sense of the words is not disagreeable to the analogy of faith, yet I wonder that he should be so positive as to say that this is the only meaning of them, as he does in page 31. As to what he says with respect to those texts, one of them being produced as an argument to promote holiness in believers, and the other to strengthen their faith in the doctrine of justification; I cannot see, but to understand them of water-baptism, suits very well with the scope thereof, however it is ridiculed by our author: For why may not our baptism, wherein we profess our faith in a buried Christ, and that we are dead by him to the law, the world, and particularly to sin, be urged and made use of by the spirit of God, as an argument why we should not live any longer therein. And are there no force, power and cogency in this argument? Again, in baptism we profess our faith in the resurrection of Christ, which is represented hereby, and that we are risen with him, and therefore are under the highest obligations, to walk in newness of life, as the apostle himself argues. Moreover, what can have a greater tendency to strengthen our faith in the doctrine of justification, than this ordinance has? by which it is led to see where our Lord lay, and how our sins were left in the grave by him; and he, as our glorious representative, rising again for our justification, by whom

we are acquitted and discharged from all sin and condemnation; and is such a way of arguing from hence, to promote holiness, and strengthen us in the doctrine of justification, to be wondered at, what is meant by it? But to proceed,

4. Supposing that the baptism of Christ's sufferings is intended here, and that we are buried with him therein, as our head and representative, it must be allowed, that Christ's sufferings are called so, in allusion to water-baptism; and if we are said to be buried with him in them, it must be in allusion to a person's being buried in water in that ordinance, which cannot be by pouring or sprinkling of water upon him, but by an immersion into it. So that our argument for plunging, from hence, is like to lose nothing by this sense of the words. That Christ's sufferings are called a baptism, in Matthew 20:22 and Luke 12:50, as also that by a Synechdoche, they are called the blood of his cross, is granted; but then the shedding of his blood was not the whole of Christ's sufferings, but a part only, and riffs is called the blood of sprinkling, not with regard to its being called a baptism; but because it is sprinkled upon a believer's conscience, and being so, speaks peace and pardon there; but when the greatness and multitude of Christ's sufferings are let forth, they are represented, not by a sprinkling of water, but by mighty floods of water, which overflowed him, so that he seemed, as it were, to be plunged into them, and overwhelmed with them; as he says, in Psalm 69:2. I am come into deep waters, where the floods overflow me; where the Septuagint use the word καταποντιζω, as they do also in verse 15 which Mr. B. W. in page 45 grants is very proper to express plunging by; and therefore no wonder then that his sufferings are compared to a baptism, and such an one as is administered by immersion: So that the argument from hence, notwithstanding all those cavils and exceptions, stands firm and unshaken. As to the argument taken from the universality of Christ's sufferings in every part of his body, which he makes his antagonist plead in page 32 he acknowledges it was never made use of by the greatest men of our persuasion, why then does he produce

it? If every thing that has been dropt by weak Christians, in private conversation on the subject of infant-baptism, was published to the world, how silly and ridiculous would it appear?

Chapter 6

The fifth and last argument taken from the signification of the word βαπτιζω, which always signifies to dip or plunge, with Mr. B. W's. exceptions to it, considered.

The fifth and last argument used by us, for immersion in baptism, taken from the constant signification of the word βαπτιζω, baptizo, to dip or plunge, Mr. B. W. has thought fit to produce in page 33 and except against, which we hope, notwithstanding, to make good, however we may be represented by our author, as incapable of reading our mother tongue. And,

1. Mr. B. W. denies that βαπτω, bapto, and βαπτιζω, baptizo, signify one and the same thing; but the reason he gives, is not a sufficient one, and that is, because the holy Ghost never makes use of the former, when this ordinance is expressed, but the latter; for the holy Ghost may make use of what words he pleases, without destroying the sense of others; and by the way, then it may be observed, that ρανπζω, rantizo, and βαπτιζω, baptizo, do not signify one and the same thing; because the holy Ghost never makes use of the former, when the ordinance is expressed, but the latter. Besides, all the Lexicographers that I have been able to consult, tell me, that βαπτω and βαπτιζω do signify one and the same thing; for they render both by the very same words, and they are both promiscuously used by Greek authors: And indeed, why should not βαπτιζω, baptizo, the derivative, signify the same as its primitive? what, is its signification lessened by the addition of a syllable to it? Dr Gale[11] has given instances enough of derivatives in ζω, which signify the same with their primitives. And indeed, some have taken the word, under consideration, to be what grammarians call a frequentative, which signifies more than the derivative does. But,

2. It seems our author will scarcely allow βαπτω, bapto, to signify dip or plunge, and therefore puts it upon us to prove, that Judas,

when he put his hand in the dish, thrust it all over in the sauce (Matthew 26:23), where the word εμβαπψας embapsas, is used; but he should have observed, that it was not his hand, but the sop in his hand, by a metonymy of the subject, as Piscator observes, which he dipt into the sauce, as he might have learned, by comparing the text with John 13:26. And in page 45 he says, "yea, with respect unto βαπτω itself, it is very evident that the Greeks did not directly mean plunging thereby; for when the Septuagint tell us in Daniel 4:33 that Nebuchadnezzar's body was wet with the dew of heaven, they make use of the very word;" and I would also add, very justly, it exactly answered to the Chaldee word צכטצי here used. which word always signifies to tinge or dip, as dyers dip their clothes in their vats, and so is expressive of what a condition Nebuchadnezzar's body was in, he being as wet with the dew of heaven, as if he had been dipt or plunged all over in water. But enough of this; let us consider,

3. How we are like to come off with the word βαπτιζο, baptizo; And here our author in page 41 tells us, ore rotundo, and with confidence enough, in so many words, that "it never does signify plunging; washing with water by pouring or sprinkling, is the only meaning of it." The man has got a good assurance, but yet by his writing, he does not seem to have such a stock of learning; however what he wants in one, he makes up in the other. It is strange that all our Lexicographers, so many learned critics, and good divines, should be so much mistaken, as to render the word to dip or plunge, and allow this to be the proper signification of it. I have myself consulted several Lexicons, as those of Suidas, Scapula, Hadrian, Junius, Pasor, as also another made by Budaeus, Tusanus, Gesner, Junius, Constantine, Hartung, Hopper, and Xylander, who all unanimously render the word by mergo, immergo, to plunge or dip into: And though they afterwards add also, abluo, lava, to wash, yet it is plato they mean such a washing, as is by dipping; and we are very willing to grant it, for we know that there can be no dipping without washing: But had they meant a washing by pouring or

sprinkling, they would have rendered it by persundo, or aspergo, to pour upon, or sprinkle; but this they never do. And, to there I might add a large number of learned critics, and good divines, who grant, that the word in its first and primary sense; signifies to dip or plunge only; and to wash only in a secondary, remote, and consequential one; as Casaubon, Camerarius, Grotius (Matthew 3:6), Calvin,[12] Alting,[13] Alsted,[14] Wendelin,[15] and others. But what need I heap up authors, to prove that which no man of any tolerable learning will deny: But what will not ignorance, attended with a considerable share of confidence, carry a man through? I might oppose to him, the use of the word in many Greek authors, but this has been done better already than I am capable of doing it, to which I refer him,[16] and shall content myself, with just mentioning that passage of Plutarch,[17] βαπτιζων οναυτον εις θαλασοαν, which I think the author I have reference to, has took no notice of; and let him try how his sense of pouring or sprinkling will agree with it. I am flare it will found very harsh, to render the words pour or sprinkle thyself into the sea, but will read very well to be rendered thus, plunge thyself into the sea: But I suppose he will take this to be a breach of the first article agreed upon in this conference; but why the Greek authors should not be allowed as evidences, in the sense of a Greek word, I cannot see: I am sure this is not very consistent with right reason, which the thing in debate was to be cleared up from, as well as from the word of God. But let us consider the use of the word with, the Septuagint, which I suppose he will not except against, because he has himself brought it into the controversy. And there are but two places, which I have as yet met with, where the word is used by them, and the first is in 2 Kings 5:14 where it is said of Naaman the Syrian, that he went down, κι εβαππζατο, and baptized or dipped himself seven times in Jordan: I presume our author will not say, that this is to be understood of a washing, by pouring or sprinkling; especially, seeing it answers to the Hebrew word לבט, which always signifies to dip or plunge, and is the word, which is so often rendered by

βαπτο, bapto, and which, by the way, proves there two to be of the same signification, seeing they are promiscuously used by them, to express one and the same word. The other place is in Isaiah 21:4 where what we read, fearfulness affrighted me, they render, κ ανομια με βαπτιζει, iniquity hath plunged me; for to translate the words, iniquity hath washed, or poured, or sprinkled me, would be intolerable; but both the language and the sense are smooth and easy, by rendering them, iniquity hath plunged me; that is, into the depths of misery and distress; so that I am overwhelmed with horror and terror: And hereby also the sense of the Hebrew word תצב, here used, is very beautifully expressed. But let us now consider,

4. What exceptions Mr. B. W. makes against this universal sense of the word, and there are three places in the New Testament which he opposes to it. The first is in Mark 7:4 And when they come from the market, except they wash, they eat not, and many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels, and of tables. Whereupon Mr. B. W. observes, that the words of the holy Ghost are, except they first baptize themselves; and many other such things they have, as the baptizing of tables. Excellent observations indeed! But how does this prove that the word signifies only a washing, by pouring or sprinkling? I believe it will appear, that this is meant of the washing of the whole body by dipping, which might be done, without their going into a pond or a river before they came home; for they had, no doubt, proper conveniences for immersion, when they came home, seeing bathing was in many cases required of the people, as well as of the priests; and to understand it of such a washing, seems better to express their superstitious solicitude to cleanse themselves from all impurity they might contract by converting with others in the market; it seems to be distinct from washing of hands in the former verse, where a different word is used. But supposing that washing of hands was intended here, does not every body know, that the usual manner of doing that,

is not by pouring or sprinkling water upon them, but by putting them into it. And here I cannot but take notice of the observation of Beza[18] upon this text; βαπτιζεθαι, says he, in this place, is more than χερνιπτειν; for the former seems to respect the whole body, the latter only the hands, nor does βαπτιζειν signify to wash, but only by consequence, for it properly denotes to immerse for the sake of dipping."

As for the washing or baptizing of cups, pots, etc. it is well known that the cleansing of vessels, which were polluted by the falling of any dead creature that was unclean into them, was by putting into the water, end not by pouring or sprinkling water upon them. The express command in Leviticus 11:32, is, that it must be put into the water, or as the Septuagint render it βαφμοεται, it must be dipt into water. Moreover, their superstitious washing of vessels, which our Lord seems here to mean, and justly reprehends, of which we read many things in their Misnah,[19] or oral law, their book of traditions, was performed this way, where they make use of the word לבט to express it by, which always signifies to dip or plunge. But what need I use many words to prove this, when every old woman could have informed him of the usual manner of washing their vessels, which is not by pouring or sprinkling water upon them, but by putting them into it: And if he asks, did the Jewish women wash their tables so? There appears no reason to conclude the contrary; and if he should say, how and where could they do it? I answer, in or near their own houses, where they had conveniences for bathing themselves, and washing their garments, at proper times, without carrying them to a river.

The next place instanced in by him, is Hebrews 9:10. where the ceremonial law is said to stand only in meats and drinks, and divers washings; it is in the Greek text, in divers baptisms; and, says our author, "it is evident from the word of God, that those washings generally stood in pouring or sprinkling of water;" but that is a mistake of his, for they neither flood in them generally, nor particularly; for those ceremonial ablutions were always performed

by bathing or dipping in water, and are called διαφοριο, divers, or different, not because they were performed different ways, as some by sprinkling, others by pouring, and others by plunging, but because of the different persons and things, the subjects thereof; as the priests, Levites, Israelites, vessels, garments, etc. And here it may not be atolls to observe what Maimonides,[20] who was one of the most learned of the Jewish writers, says concerning this matter, "Wherever, says he, the washing of the flesh or garments is mentioned in the law, it means nothing else than the washing of the whole body; for if a man washes himself all over, excepting the very tip of his little finger, he is still in his uncleanness." Nay, he says it is necessary that every hair of his head should be washed; and therefore the apostle might well call these washings, baptisms. The third and last instance produced by him, is 1 Corinthians 10:1, 2, where the apostle says, that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; which when our author has mentioned, he very briskly arks, "Pray how were our fathers baptized there?" to which, I hope, we shall be capable of returning an answer, without appearing to be so bitterly graveled with this place, as he is pleased to make his friend say we are. As for the manner in which he represents some of our friends accounting for it; namely, that when the people of Israel passed through the Red sea, they had the waters stood up, both on their right hand, and on their left, and a cloud over them; so that there was a very great resemblance of a person's being baptized, or plunged under water. This, I say, is not so much to be despised, nor does it deserve so much ridicule and contempt, as he has pleased to cast upon it; and I believe will appear to any unprejudiced person, a much better way of accounting for it, than he is capable of giving, consistent with his way of administering the ordinance: Though I cannot but think that the Israelites were first baptized in the cloud, and then in the sea, according to the order of the apostle's words; and agreeable to the story in Exodus 14 where we read, that the

cloud went from before their face, and stood behind them, and was between the two camps, to keep off the Egyptians from the Israelites. I am therefore of opinion, with the learned Gataker,[21] that the cloud when it passed over them, let down a plentiful rain upon them, whereby they were in such a condition, as if they had been all over dipt in water; so that they were not only covered by it, but baptized in it: Therefore our author very improperly directs us to Psalm 77:17, the clouds poured out water, as the better way of resolving the case; for the apostle does not say, that they were baptized in the clouds, but in the cloud which went before them, but now palling over them, in order to stand behind them, they were, as it were, immersed in it. But supporting that the text in Psalm 77 may be a direction in this case, and seem to explain what the apostle means by baptizing, it will no ways agree either with our author's sense of the word, nor his way of administering the ordnance: For, were the Israelites baptized under the clouds, by their pouring or sprinkling a small quantity of water upon their faces? the Hebrew word זרם here used, signifies an overflow, or an inundation of water: And Ainsworth reads it streamed down or gushed with a tempest; so that they were as persons overwhelmed, and plunged over head and ears in water; and therefore the apostle might well call it a being baptized.

But now let us consider also, how they might be said to be baptized in the sea; and there are several things, in which the Israelites passage through the Red sea, resembled our baptism. As for instance, their following of Moses into it, which may be meant by their being baptized into him, was an acknowledgment of their regard unto him, as their Guide and Governor; as our baptism is a following of Christ as our Prophet, who has taught and led us the way; as well as a profession of our faith in him, as our Surety and Saviour, and a subjection to him, as our King and Governor: Theirs was at their first entrance upon their journey to Canaan, as ours is, when, in a way of profession, we publicly begin our Christian race: They, when they came out of it, could ring and rejoice, in the view

of all their enemies being destroyed; as the believer also can in this ordinance, in the view of all his sins being drowned in the sea of Christ's blood, withers the instances of the Eunuch and Jailor. But in nothing is there a greater resemblance between them, than in their descending into it, and coming up out of it; which is very much expressive of the mode of baptism by immersion. And this I choose to deliver in the words of the judicious Gataker.[22] "The descent, (that is, of the Israelites) says he, into the inmost and lowest parts of the sea, and their ascent out of it again upon dry land, hath a very great agreement with the rite of Christian baptism, as it was administered in the primitive times; seeing in baptizing they went down into the water, and came up again out of the same; of which descent and ascent express mention is made in the dipping of the Ethiopian Eunuch (Acts 8:38, 39). Moreover, as in the Christian rite, when they were immersed, they were overwhelmed in water, and as it were buried; and in some measure, seemed to be buried together with Christ. And again, when they immersed, they seemed to rise, even as out of a grave, and to be risen with Christ (Rom. 6:4, 5; Col. 2:12). "So likewise, the waters of the sea standing up higher than the heads of those that passed through it, they might seem to be overwhelmed; and in some respects, to be buried therein, and to immerse and rise out again, when they came out safe on the other side of the shore." And having now considered all those exceptions, which our author has made against this sense of the word, which is contended for, I hope it will appear, that he has little reason to make that vain triumph he does, in page 38 where, he asks, "Where now is your baptizo, that signifies nothing else but plunging and overwhelming?" As for his comparing the passage of the Israelites through the Red sea, to his travelling to Scotland with the Irish Sea on his left hand, and the German on his right, and to his journeying to Cornwall, with the British channel at some distance from him, on his left hand, and the channel of Bristol on his right, I cannot see it can be of any service, unless it be to lay aside the Israelites' passage

through the sea as a miracle, and so furnish the atheist and deist with an argument, such an one as it is, for their purpose. As for his sneer upon plunging in it, I can easily forgive him, and pass it by, as well as that of the plunging of the Egyptians, with the same contempt in which he delivers them. Having thus considered his exceptions to those arguments produced for plunging, I shall in the next chapter take notice of his reasons against it.

Chapter 7

Mr. B. W.'s reasons against plunging in baptism, considered.

Mr. B. W. in the next place, proceeds to give us some reasons in page 43 why he is against the administration of the ordinance of baptism by plunging. And his

First reason is, "because there is not any foundation for it in the word of God; no precept, no example, says he, no necessary consequence, no words nor found of words to favor it;" and a little lower, "There is not a word, he means of plunging, nor the shadow of a word; and therefore I think I have good reason against it." Words are the shadows, representations, and expressions of our minds; but what the shadow of a word is, I cannot devise, unless he means the least appearance of a word: as perhaps he may; and that I suppose is an initial letter of a word, or an abbreviation, etc. But the holy Ghost does not write in such a manner, and therefore we expect to find whole words, or none at all. But to proceed, does he want a precept? let him read Matthew 28:19 or an example? let him take Christ for one (Matthew 3:16), the Eunuch (Acts 8:38, 39). And is no necessary consequence to be deduced from the places John and the apostles baptized in? nor from the circumstances which attended it, of going down and coming up out of the water? I hope it will appear to every thinking, and unprejudiced person, that it has been proved that not only the found of words, but the true sense of words favor it.

His other reason is, "because it is not only without foundation in the word of God, but it is directly against it;" but how does that appear? Why, suppose some poor creatures, says he, upon a bed

of languishing, under consumptions, catarrhs, pains, sores, and bruises, be converted, and that perhaps in the depth of winter, it is their duty to be baptized, that is true? but is it their duty to be plunged? no, to be sure; for the whole word of God commands self-preservation; and therefore it is evident, that plunging is against the commands of God."

I suppose he takes it to be contrary to the sixth command; but if it is the duty of persons to be baptized, it is their duty to be plunged; for there is no true baptism without it? But what, in the depth of winter? why not? what damage is like to come by it? Our climate is not near so cold as Muscovy, where they always dip their infants in baptism, to this very day; as does also the Greek church in all parts of the world. But what, plunge persons when under consumptions, catarrhs, etc? why not? perhaps it may be of use to them for the restoration of health; and its being performed on a sacred account, can never be any hindrance to it. Whoever reads Sir John Floyer's History of Cold-bathing, and the many cures that have been performed thereby, which he there relates, will never think that this is a sufficient objection against plunging in baptism; which learned physician has also of late published An Essay to restore the dipping of Infants in their Baptism; which he argues for, not only from the signification of baptism, and its theological end, but likewise from the medicinal use of dipping, for preventing and curing many distempers. If it may be useful for the health of tender infants, and is in many cases now made use of, it can never be prejudicial to grown persons: He argues from the liturgy and rubric of the church of England, which requires dipping in baptism, and only allows pouring of water in case of weakness, and never so much as granted a permission for sprinkling. He proves in this book, and more largely in his former, that the constant practice of the church of England, ever since the plantation of Christianity, was to dip or plunge in baptism; which he says continued after the reformation until King Edward the sixth's time and after. Nay, that its disuse has been within this

hundred years: And here I cannot forbear mentioning a passage of his, to this purpose,[23] "Our fonts are built, says he, with a sufficient capacity for dipping of infants, and they have been so used for five hundred years in England, both Kings and Common people have been dipped; but now our fonts stand in our churches as monuments, to upbraid us with our change or neglect of our baptismal immersion." And I wish he had not reason to say as he does,[24] that sprinkling was first introduced by the Assembly of Divines, in 1643, by a vote of 25 against 24, and established by an ordinance of parliament in 1644. Which complaint Mr. Wall[25] has taken up, who wrote the last in this controversy, having studied it for many years; and has fairly acknowledged, that immersion is the right mode of baptism; for which reason he calls upon his brethren, the clergy, to a reformation in it: As for those who would willingly conform to the liturgy, he says before them the difficulties they must expect to meet with; which, betides the general one of breaking an old custom, he mentions two more: The one is from those who are presbyterianly inclined, who as they were the first introducers of it, will be tenacious enough to keep it. And the other is, from midwives and nurses, etc. whole pride in the fine dressing of the child will be entirely lost. But to return from whence I have digressed. Mr. B. W. it seems, is of opinion, that baptism by plunging, is not only against the sixth, but also against the seventh command, for which reason he must be against it. To baptize by plunging, he insinuates is "a practice contrary to the whole current of Christ's pure precepts, of an uncomely aspect, and seemingly scandalous and ignominious to the honour of Christianity; and that one would think a man would as soon deny all right reason, and religion, as believe Christ would ever command such a practice."

But I appeal to any, even our worst adversaries, that make any conscience of what they say or do, who have seen the ordinance administered, whether it is of such an uncomely aspect, and so seemingly scandalous, as this defamer has represented it. "And, says he, to use the words of a servant of Christ, can we therefore

imagine, that Christ's baptism should entrench so much upon the laws of civility, charity, and modesty, as to require women and maids to appear openly in the light of the fun, out of their wonted habit, in transparent and thin garments, next to nakedness, and in that posture be took by a man in his arms, and plunged in the face of the whole congregation, before men and boys!" Who this servant of Christ is, whose words he uses, and has made his own, he does not tell us. I shall therefore inform the reader, they are the words of one Ruffen, an author he might well be ashamed to mention in the manner he does: However I shall not be ashamed to give Mr. Stennett's reply to this paragraph, in his excellent answer to that scurrilous writer, which I have put in the margent;[26] and would also recommend that book to the readers of our author, but especially to himself; for had he read it before he published his, perhaps it might have prevented it, or at least, have made him ashamed to quote those expressions, with such a complement upon the author of them. How does this become one, who calls himself a minister of the gospel, to be guilty of such a scandal and defamation as this is? What, did the man never see the ordinance administered? If he has, his wickedness in publishing this is the greater; if not, he ought to have took an opportunity to have informed himself, before he had made so free with the practice, as to asperse it after this manner. It is well known, that the clothes we use in baptism, are either the person's wearing apparel, or else those which are on purpose provided, which are made of as thick, or thicker stuff, than what are usually worn in the performance of the most servile work. those who have seen the ordinance administered, know with what decency it is performed, and with couth, I am persuaded what our author says will find but little credit. I have nothing else, I think, to observe now, unless it be, his arguing for the preferableness of applying water to the person, to any other mode of baptism, from the application of grace to us, and not us to that, in page 46 which I suppose was forgot in the conference, or else he had not an opportunity to crowd it in.

To which I need only reply, that there does not appear to be any necessity of using a mode in baptism, that must be conformable to that; besides, if there was, does not every body know, that in plunging a person, there is an application of the water to him, as well as an application of him to the water? For as soon as ever a person is plunged, the water will apply itself to him. As to the vanity which he thinks we are guilty of, in monopolizing the name of baptists to ourselves, he may take the name himself if he pleases, seeing he thinks we have nothing to do with it, for we will not quarrel with him about it: But since it is necessary to make use of some names of distinction in civil conversation, he does well to tell us, what name we should be called by, and that is plungers; but then he will be hard put to it to shew the difference between a Baptist and a plunger. Betides, the old objection against the name Baptist being peculiar to John, or so an administrator, may as well be objected against this name as the other, because we are not all plungers, but by far the greatest part, are only persons plunged. However I could wish, as well as he, that all names were laid aside, especially as terms of reproach, and the great name of Christ alone exalted.

Chapter 8

Concerning the free or mixt communion of churches.

Mr. B. W. here and there drops a sentence, signifying his love and affection to persons of our persuasion, as in page 42 "Christians of your persuasion, I hope, I dearly love;" this and such like expressions, I can understand no otherwise than as a wheedling and cajoling of those of his members, who are of a different persuasion from him in this point, whom he knows he must have grieved and offended, by this shameful and scandalous way of writing. And at the same time, when he expresses so much love to them, he lets them know, that he "does not admire their plunging principle, though he does not love to make a great noise about it." I think he has made a great noise about it, and such an one as, perhaps by this time, he would be glad to have said. He

signifies his readiness "to carry on evangelical fellowship, in all the acts thereof, with chearfulness," with those who are differently minded from him. That those of a different persuasion from us, should willingly receive into their communion such whom they judge believers in Christ, who have been baptized by immersion; I do not wonder at, seeing they generally judge baptism performed so, to be valid; but how Mr. B. W. can receive such, I cannot see, when he looks upon it to be no ordinance of God, page 41 and a superstitious invention, page 23. nay, will-worship, page 24. There are two churches in London, which, I have been informed, will not receive persons of our persuasion into their communion; but whether it is, because they judge our baptism invalid, and so we not proper persons for communion, or whether it is a prudential step, that their churches may not be over-run by us, I cannot tell; I think those of our persuasion act a very weak part in proposing to belong to any such churches, who, when they are in them, are too much regarded only for the sake of their subscriptions, are but noun substantives therein, and too many like Issachar's ass, bow down between two burdens. But to return, Mr. B. W. has thought fit, in the close of this conference, to produce "some few reasons for the equity and necessity of communion with saints as saints, without making difference in judgment about water-baptism, a bar unto evangelical church fellowship;" which I shall now consider.

1. "God has received them, and we should be followers of God as dear ildren. We are commanded to receive one another, as Christ hath received us to the glory of God." That we should be followers of God in all things, which he has made our duty, is certain, but his, and his Son's reception of persons, is no rule for the reception of church members. A sovereign lord may do what he pleases himself, but his servants must act according to his orders: God and Christ have received unconverted sinners, but that is no rule for churches; God the Father has so received them into his love and affections, as to let them apart for himself, provide all blessings of grace for them, nay, give himself in covenant to them, send his

Son to die for them, his Spirit to convert them, and all previous to it. Christ also hath received them, so as to become a surety for them, take the charge both of their persons and grace, give himself a ransom for them, and bestow his grace upon them; for we are first apprehended by Christ, before we are capable of apprehending and receiving him: must we therefore receive unconverted persons into church-fellowship, because God and Christ have received them? It is what God has commanded us to do, and not all that he himself does, that we are to be followers of him in, or indeed can be; besides, the churches of Christ are oftentimes obliged, according to Christ's own rules, to reject those whom Christ has received, and cut them off from church-communion; witness the incestuous person; so that they are not persons merely received by Christ, but persons received by Christ, subjecting themselves to his ordinances, and to the laws of his house, that we are to receive, and retain in churches. The text in Romans 15:7 which speaks of receiving one another, as Christ, hath received us to the glory of God, can never be understood of the receiving of persons into church-fellowshipping For the persons who are exhorted both to receive and be received, were members of churches already; therefore that text only regards the mutual love and affection which they should have to one another, as brethren and church-members; which is enforced by the strong love and affection Christ had to them.

2. "All saints are alike partakers of the great and fundamental privileges of the gospel." If by the great and fundamental privileges of the gospel, he means union to Christ, justification by him, faith in him, and communion with him, who denies that saints are partakers of these things? Though in some of them, not all alike; for some have more faith in Christ, and more communion with him, than others have: But what is this argument produced for? Or indeed, is there any argument in it? does he mean that therefore they ought to partake of gospel ordinances? who denies it? And we would have them partake of them alike too, both of Baptism and

the Lord's supper; it is the thing we are pleading for.

3. "All believers, though in lesser things differently minded, are in a capacity to promote mutual edification in a church state." But then their admittance into it, and walk with it, must be according to gospel order, or else they are like to be of little service to promote mutual edification in it.

4. "It is observable that the churches for the free communion of saints, are "the most orderly and prosperous." This observation is wrong, witness the churches in Northamptonshire, where there is scarcely an orderly or prosperous one of that way; they having been made a prey of, and pillaged by others, to whole capricious humors they have been too much subject.

5. "Many waters should not in the least quench love, nor should the floods drown it." This is foolishly and impertinently applied to water-baptism: But what is it that some men cannot see in some texts of Scripture?

6. "Behold how good and how pleasant it is!" I think I must also make a note of admiration too, as wondering what the man means by giving us half a sentence! But perhaps this is to give us a specimen of what shadows of words are, though I suppose he means for brethren to dwell together in unity; it would have been no great trouble to have expressed it; but he is willing to let us know that he has got a concise way of speaking and writing. For brethren to dwell together in unity, is indeed very pleasant and delightful: But how can two walk, or dwell together thus, except they are agreed!

7. "All the saints shall for ever dwell in glory together." Who denies it? But does it from thence follow, that they must all dwell together on earth? And if he means that it may be inferred from hence, that they ought to be admitted, whilst here, to church-fellowship, who denies it? But I hope it must be in a way agreeable to gospel order; and he ought to have first proved, that admission to church-fellowship without water baptism, is according to gospel order, Jesus Christ, no doubt, receives many unbaptized persons

into heaven; and so he does no doubt, such who never partook of the Lord's supper; nay, who never were in church-fellowship: But are these things to be laid aside by us upon that account? We are not to take our measures of acting in Christ's church here below, from what he himself does in heaven, but from those rules which he has left us on earth to go by. Having thus considered our author's reasons, for the free and mixt communion of saints, without making water baptism a bar to it; I shall take the liberty to subjoin some reasons against it, which I desire chiefly might be regarded and considered by those who are of the same persuasion with us, with respect to the ordinance of water-baptism. They are as follow:

1. Because such a practice is contrary to Christ's commission, in Matthew 28:19 where Christ's orders are to baptize those that are taught. It is not only without a precept of Christ, which in matters of worship we should be careful that we do not act without, (for he has no where commanded to receive unbaptized persons into churches) but it is also contrary to one which requires all believers to be baptized; and this must be either before they are church members or after they are so, or never. The two latter, I dare say, will not be asserted, and therefore the former is true.

2. It is contrary to the order and practice of the primitive churches; it is not only without a precept, but without a precedent: The admission of the first converts after Christ's death, resurrection, and ascension, into church fellowship, was after this manner. First, they gladly received the word, then were baptized, and after that, added to the church (Acts 2:41). So the apostle Paul first believed, then was baptized, and after that assayed to join himself to the disciples (Acts 9:18, 26). Who therefore that has any regard to a command of Christ, and an apostolic practice, would break in upon such a beautiful order as this? I challenge any person, to give one single instance of any one that was ever received into those primitive churches without being first baptized.

3. It has a tendency to lay aside the ordinance entirely. For

upon the same foot that persons, who plead their baptism in their infancy, which to us is none at all, may be received, those who never make pretensions to any, yea, utterly deny water-baptism, may also. Moreover, if once it is accounted an indifferent thing, that may, or may not be done; that it is unnecessary and unessential to church-communion, to which persons may be admitted without it, they will lie under a temptation wholly to omit it, rather than incur the trouble, shame, and reproach that attend it.

4. It has a tendency to lay aside the ordinance of the Lord's-Supper, and indeed all others. For, suppose a person should come and propose for communion, to any of those churches who are upon this foundation, and give a satisfactory account of his faith and experience to them, so that they are willing to receive him; but after all, he tells them he is differently minded from them, with respect to the ordinance of the Lord's-Supper: I am willing to walk with you, says he, in all other ordinances but that; and, as to that, I am very willing to meet when you do, and with you; to remember Christ's dying love: I hope I shall be enabled to feed by faith, upon his flesh and blood as well as you; but I think to eat the bread, and drink the wine, are but outward ceremonies, and altogether needless. I should be glad to know, whether any of these churches would reject this man? I am lure, according to their own principles, they cannot. Therefore has not this a tendency to lay aside the ordinance of the Lord's Supper? For if it is warrantable for one man, it is for ten or twenty, and so on ad infinitum. All that I can meet with, as yet, that is objected to this, is, that the Lord's-Supper is a church-ordinance, and cannot be dispensed with in such a case; but baptism is not, and therefore may. But baptism is an ordinance of Christ, and therefore cannot be dispensed with no more than the other: By a church-ordinance, they either mean an ordinance of the church's appointing; or else one that is performed by persons when in a church state. The former, I presume, they do not mean, because the Lord's-Supper is not in that sense a church-ordinance: And if they mean in the latter sense, that baptism is

not a church-ordinance, then certainly it ought to be performed before they are in a church state; which is the thing pleaded for. When they talk of baptism's not being essential to salvation, who says it is? but will this tolerate the abuse, neglect, or omission of it? Is any thing relating to divine worship essential to salvation? but what, must it all be laid aside because it is not? is not this an idle way of talking?

5. It is a rejecting the pattern which Christ has given us, and a trampling upon his legislative power; is this doing all things according to his direction, when we step over the first thing, after believing, that is enjoined us? Is not this making too free with his legislative power, to alter his rules at pleasure? and what else is it, but an attempt to jostle Christ out of his throne? It is no other than an imputation of weakness to him, as if he did not know what was best for his churches to observe; and of carelessness, as if he was unconcerned whether they regarded his will or no. Let such remember the case of Nadab and Abihu. In matters of worship, God takes notice of those things that seem but small, and will contend with his people upon that account. A power to dispense with Christ's ordinances, was never given to any men, or set of men or churches upon earth. An ordinance of Christ does not depend upon so precarious a foundation, as persons having, or not having light into it: If they have not, they must make use of proper means, and wait till God gives them it.

6. We are commanded to withdraw from every brother that walks disorderly; not only from persons of an immoral conversation, but also from those who are corrupt in doctrine, or in the administration of ordinances; if this is not a disorderly walking, to live in the abuse, or neglect and omission of a gospel ordinance,. I know not what is: We are not to suffer sin upon a brother, but reprove him for it; bear our testimony against it, lest we be partakers of his guilt; and if we are to withdraw from such disorderly persons, then we ought not to receive them.

7. This practice makes our separation from the Established

church, look more like a piece of obstinacy, than a case of conscience: What, shall we boggle at reading the Common-prayer-book, wearing the surplice, kneeling at the Lord's supper, etc. and can at once drop an ordinance of Christ? If this is not straining at gnats, and swallowing of camels, I must confess myself mistaken. To all this I might have added also, that it is contrary to the constant and universal practice of the churches of Christ, in all ages of the world. To receive an unbaptized person into communion, was never once attempted among all the corruptions of the church of some: This principle of receiving only baptized persons into communion, was maintained by the authors of the glorious Reformation from Popery, and those who succeeded them. As for the present practice of our Presbyterians and Independents, they proceed not upon the same foot as our Semi-Quakers do. They judge our baptism to be valid, and their own too; and therefore promiscuously receive persons; but, according to their own principles, will not receive one that is unbaptized. And could we look upon their baptism valid too, what we, call mixed communion would wholly cease, and consequently the controversy about it be entirely at an end; therefore the Presbyterians and Independents do not maintain a free and mixt communion in the same sense, and upon the same foundation, as some of our persuasion do, which those persons would do well to consider. It may be thought necessary by some, that before I conclude, I should make an apology for taking notice of such a trifling pamphlet as this is, which I have been considering. Had it not been for the importunity of some of my friends, as well as the vain ovations, and silly triumphs, which those of a different persuasion from us are ready to make upon every thing that comes out this way, however weak it be, I should never have given myself the trouble of writing, nor others of reading hereof. If it should be asked, why I have been so large in considering several things herein, to which a shorter reply would have been sufficient? I answer, It is not because I thought the author deserved it, but having observed that the arguments and exceptions which he has

licked up from others, have been, and still are, received by persons of far superior judgment and learning to himself, and who are better versed in this controversy than he appears to be; it is upon that account, as well as to do justice to the truth I have been defending, I have taken this method. But if any should think me blame-worthy, in taking notice of some things herein, which do not carry in them the appearance of an argument, I persuade myself they will easily forgive me, when they consider how ready some captious persons would have been to say, I had passed over some of his material objections. However, without much concerning myself what any one shall say of this performance, I commit it to the blessing of God, and the consideration of every impartial reader.

6 A DEFENSE OF A BOOK, ENTITLED, THE ANCIENT MODE OF BAPTIZING BY IMMERSION

Plunging, Or Dipping In Water, Etc. AGAINST MR. MATTHIAS MAURICE'S REPLY, CALLED, Plunging into Water no Scriptural Mode of Baptizing, etc.

Chapter 1

Some Remarks on Mr. M's entrance to his Work

Having lately attempted to vindicate the ancient mode of baptizing, by immersion, plunging, or dipping into water, against the exceptions of an anonymous pamphlet, entitled, The manner of baptizing with water, cleared up from the word of God and right reason, etc. The author, who appears to be Mr. Matthias Maurice of Rowell in Northamptonshire, has thought fit to reply. He seems angry at the treatment he has met with; but if he thought that his name would have commanded greater respect, why did not he put it to his book? and why did he refuse to give satisfaction to his friends when inquired of about the author of it? Would he be treated as a gentleman, a scholar, or a Christian? he ought to have wrote as such. Who is the aggressor? who gave the first provocation? If I have any where exceeded the bounds of Christianity, or humanity, I would readily acknowledge it upon the first conviction; but who

indeed "can touch pitch, without being defiled with it?" Three or four pages are filled up with a whining, insinuating harangue, upon the nature of controversies, and the disagreeable temper and spirit with which they are frequently managed; designing hereby to wipe himself clean, whilst he is casting reproach upon others. I would not be an advocate for burlesque and banter in religious controversies; but if he would have them banished from thence, why does he make use of them, even in this his performance, which begins with such loud exclamations against them. As for instance, how does he pun upon presumptive proofs, page 13 and in page 27. Speaking of our baptizing in holes or cisterns, as he is pleased to call them, "Thus, says he, you have forsook the scriptural way of baptizing with water, and have hewn out unto yourselves cisterns," referring to Jeremiah 2:13 besides the frequent sneers with which his book abounds. Now if burlesque and banter, in general, ought to be laid aside, much more punning and bantering with the words of scripture, which are sacred and awful. Is this the man that directs others to "write in the fear of God, having the awful Judge, and the approaching judgment in view;" and yet takes such a liberty as this? He says, page 7, "I shall not entertain the reader with any remarks upon his performance, as it is ludicrous, virulent and defaming:" Which, itself is a manifest defamation, as the reader cannot but observe; it being asserted without attempting to give one single instance wherein it appears to be so. With what face can he call it ludicrous; when he himself, in the debate, has been so wretchedly guilty that way? when he talks, page 9 of "Christ's being under water still: and in page 10 of John's thrusting the people into thorns and briars, when he baptized in the wilderness;" as also his concluding from Philip and the Eunuch's coming up out of the water, page 19 that "neither of them was drowned there;" with other such like rambling stuff, which he might have been attained to publish to the world. Moreover, what defamation has he been guilty of, in representing it, as the judgment of "some of us to baptize naked?" page 22. And

in the words of a servant of Christ, as he calls him, page 44 tells the world that we "baptize persons in thin and transparent garments;" which, in other cases, would be accounted down right lying. Nay even in this his last performance, page 44 he has the assurance to insinuate, as if we ourselves thought plunging to be immodest, because we put lead at the bottom of our plunging garments; why could not he as well have argued from our making use of clothes themselves? it is strange that a carefulness to prevent every thing that looks like immodesty, should be improved as an evidence of it: None but a man that is ill-natured and virulent, would ever be guilty of such an insinuation.

What his friends, at Rowell, may think of his performances, I cannot tell; but I can assure him, that those of his persuasion at London think very meanly of them; and, as the most effectual way to secure the honour of their cause, which is endangered by such kind of writing as his, say, "he is a weak man that has "engaged in the controversy;" though, perhaps, some of his admirers may think that he is one of the mighty men of Israel, who, like another Samson, has smote us hip and thigh; but if I should say, that it is with much such an instrument as he once used, I know that I should be very gravely and severely reprimanded for it, my grace and good manners called in question, and perhaps be pelted into the bargain, with an old musty proverb or sentence, either in Greek or Latin; but I will forbear, and proceed to the consideration of his work, as he calls it. His first attack, page 8 is upon a final sentence of Latin, made use of to express the nauseous and fulsome repetition, of threadbare arguments in this controversy, to which he has thought fit, to give no less than three several answers.

1. He says the Latin is false, because of an erratum of coctum for cocta; which had I observed before the last half sheet had been worked off, should have been inserted among the errata; whereby he would have been prevented making this learned remark; though had it not fallen under my notice, before he pointed it to me, he should have had the honour of this great discovery. He does

well indeed to excuse his making such low observations, as being beneath the vast designs he has in view. I might as well take notice of his Greek proverb, page 25 where οσπερ, is put for ασπερ, and charge it with being false Greek, though I should rather choose to ascribe it to the fault of the printer, than the inadvertency of the writer. However, he does well to let his readers know that he can write Greek; which they could not have come at the knowledge of, by his former performance. But why does not he give a version of his Latin and Greek scraps, especially seeing he writes for the benefit of the Lord's people, the Godly, and poor men and women, that cannot look into Dictionaries, and consult Lexicons; besides, all the wit therein will be lost to them, as well as others be left unacquainted with his happy genius for, and skill in translating.

2. He says, "the application of this sentence is false:" But how does it appear? why, because at Rowell he and his people are very moderate in the affair of baptism, they seldom discourse of it; when every body knows, that has read my book, that the paragraph referred to, regards not the private conversation of persons on that subject, but the repeated writings which have been published to the world on his fide the question. If the different sentiments of his people, about Baptism, "make no manner of difference in affection, church-relation," etc. as he says page 9 why does he give them any disturbance? what could provoke him to write after the manner he has done? He knows very well, however mistaken they may be about this ordinance, in his apprehensions, yet that they are conscientious in what they do; why should he then sneer at them, as he does for their practice of plunging, and fix upon them the heavy charges of superstition and will-worship? Is not this man a wise shepherd, that will give disturbance to his flock, when the sheep are still and quiet?

3. He would have his reader believe, that in using this sentence, I would insinuate, that the notions wherein they differ from us about baptism are poisonous, when I intend no such thing; nor does the proverb, as expressed by me, lead to any such thought,

but is used for a nauseous repetition of things, with which his performance, we are considering, very plentifully abounds. We do not look upon mistakes about the grace of God, the person of Christ, and the person and operations of the Spirit, to be of a lesser nature than those about Baptism, as he reproachfully insinuates; for we do with a becoming zeal and courage, oppose such erroneous doctrines in those who are of the same mind with us, respecting baptism, as much as we do in those who differ from us therein. Page 10. He seems to be angry with me for calling him an anonymous author; what should I have called him, since he did not put his name to his book? he asks, "Who was the penman of the epistle to the Hebrews?" Very much to the purpose indeed! and then brings in a scrap of Greek out of Synesius, with whom, however he may agree in the choice of an obscure life, yet will not in the affair of Baptism; for Synesius was baptized upon profession of his faith, and after that made bishop of Ptolemais. "Hundreds of precious tracts, he says, have been published without the names of their authors;" among which, I hope, he does not think his must have a place, it having no authority from the scripture, whatever else it may pretend to; as I hope hereafter to make appear.

Chapter 2

The proofs for immersion, taken from the circumstances which attended the Baptism of John, Christ, and his Apostles, maintained: and Mr. M's demonstrative proofs, for pouring or sprinkling, considered.

The ordinance of water-baptism, is not only frequently inculcated in the New Testament, as an ordinance that ought to be regarded; but also many instances of persons who have submitted to it, are therein recorded, and those attended with such circumstances, as manifestly show, to unprejudiced minds, in what manner it was performed.

1. The baptism of Christ administered by John deserves to be mentioned, and considered first: This was performed in the river Jordan (Matthew 3:6, 13), and the circumstance of his coming up

out of the water, as soon as it was done, recorded verse 16 is a full demonstration that he was in it; now that he should go into the river Jordan, to have water poured, or sprinkled on him, is intolerable, and ridiculous to suppose. Mr. M. in his debate, page 6 tells us, that the words "only signify, that he went up from the water;" to which I replied, that the preposition signifies out of, and is justly rendered so here. I gave him an instance of it, which he has not thought fit to except against; yet still he says, the "criticism delivers us from a necessity of concluding, that Christ was in the water:" though it has been entirely baffled; neither has he attempted to defend it. And, because I say, that "we do not infer plunging, merely from Christ's going down into, and coming up out of the water;" therefore he would have the argument from hence, as well as from the same circumstances attending the baptism of the Eunuch, wholly laid aside; which I do not wonder at, because it presses him hard. He seems to triumph, because I have not, in his positive and dogmatical way, asserted those circumstances, to be demonstrative proofs of immersion; as though they were entirely given up as such; but he is more ready to receive, than I am to give. This is a manifest indication, I will not say, of a wounded cause only, but of a dying one, which makes him catch at every thing to support himself under, or, free himself from those pressures, which lie hard upon him. We insist upon it, that those proofs are demonstrative, so far as proofs from circumstances can be so; and challenge him to give the like in favor of pouring or sprinkling. Is it not a wretched thing, to use our author's words; that not one text of scripture can be produced, which will vindicate the practice of sprinkling in baptism; and that among all the instances of the performance of the ordinance, which are recorded in scripture; not one single circumstance can render it so much as probable?

2. We not only read of many others baptized by John, but also the places which he chore to administer it in, which will lead any thinking, and considering mind to conclude, that it was performed by immersion: Now, one of those places, where John baptized a

considerable number, and among the rest Christ Jesus, was the river Jordan (Matthew 3:6; Mark 1:5, 9), the latter of which texts Mr. M. says, page 12 "leads us to no other thought, than that Jesus was baptized of John at Jordan; as the preposition ειπ, he says, is sometimes translated;" though he gives us no one instance of it. Now in his debate, page 7 he says, "that the holy Ghost himself tells us, that nothing else is intended by it than baptizing in Jordan;" and yet this man takes a liberty to differ from him. What will he be at next? to such straits are men driven, who oppose the plain words of the Holy Ghost, as he is pleased to say in another case. Ænon was another of those places, which John chose to baptize in; and the reason of his making choice of it was, because there was much water there (John 3:23), which was proper and necessary, for the baptizing of persons by immersion. Mr. M. says, page 19 "that the holy Ghost does not say that they were baptized there, because there was much water; but that John was also baptizing in Ænon because there was much water there;" but what difference is there? Why only between John's administering the ordinance, and the persons to whom it was administered. He says, page 21 that I have granted that the words, he means υδατα πολλα, literally denote, "many rivulets or streams;" which is notoriously false; for I do in express words utterly deny it; and have proved from the use of the phrase in the New Testament, and in the Septuagint version of the Old, as well as from Nonnus's paraphrase of the text, that it signifies "large waters, or abundance of them:" I do assure him, that neither of the editions of Nonnus, which he has the vanity to mention, was made use of by me; but if there had been any material difference in them, from what I have made use of, I suppose he would have observed it to me, if he has consulted them; and I would also inform him, that Nonnus has not always a Latin version printed along with it, as he wrongly asserts. I have consulted Calvin upon the place directed to by him: the text says, that Jesus and his disciples came into the land of Judea; and Calvin upon it says, that "he came into that part of the country which was

nigh to Ænon;" but neither the text, nor Calvin upon it, say that they were both at Ænon, as our author insinuates; so that from hence there appears no necessity of concluding that choice was made of this place for the accommodation of the large number of people which attended, either upon the ministry of Christ or John; that so both they and their cattle might be refreshed, as he ridiculously enough suggests. As to the account he has given of the land of Canaan, it is manifest, notwithstanding all his shifts and cavils, that he did represent it in general as a land that wanted water, especially a great part of it; now whatever little spots (for the land itself was not very large) might not be so well watered, yet it is certain, that in general it was; and is therefore called a land of brooks of water, etc. But since he acknowledges there was plenty of water at Ænon, where John was baptizing, which is sufficient for our purpose, we need not further inquire about the land.

3. Another remarkable instance of baptism is that of the Eunuch's, in Acts 8:38 which is attended with such circumstances, as would leave any person, that is seriously inquiring after truth, without any scruple or hesitation, in what manner it was performed. In verse 36 we are told, that they came unto a certain water, where the Eunuch desiring baptism, and Philip agreeing to it, after he had made a confession of his faith, it is said, verse 38 that they went down both into the water; they first came to it, and then went into it; which leaves that observation without any real foundation, which supposes that their going down into the water signifies no more than the descent which led to the rivers for they were come thither before, as appears from verse 36 where a phrase is made use of different from this in verse 38. Now though I had observed to our author, that it was not to, but into the water they went, to which he has not thought fit to reply; yet he still produces his impertinent instance of going down to the sea in ships; which is all that can be obtained from him, to set aside the force of this evidence; which, how weak and ridiculous it is, will easily appear to every judicious reader. Now if persons will but diligently

consider those plain instances of baptism, in an humble and hearty search after truth, they will find that they amount to little less than a full demonstration that it was performed in those early times of John, Christ, and his apostles, by an immersion or plunging of the whole body under water, as has been fully acknowledged by many great and excellent divines, But now let us consider Mr. M's demonstrative proofs for pouring or sprinkling water in baptism, produced by him, page 14.

1. He says, "pouring water in baptism, is a true representation of the donation of the Spirit; being, according to God's word, instituted for that end" (Isa. 44:3; Ezek. 36:25; Matthew 3:11; 1 Cor.12:13). But the word of God no where expresses, or gives the least intimation, that baptism was instituted for any such end; it is true, the donation of the Spirit is sometimes called a baptism, and so are the sufferings of Christ; but do we make use of such mediums as there to prove the representation of them to be the end of this ordinance? though it would with equal strength conclude the one as the other: Besides, he might as well argue, that the end of baptism is to represent the passage of the Israelites through the Red Sea, because that is called a baptism also. But how does pouring of water in baptism, according to the practice of our modern Paedobaptists, represent the donation of the Spirit, when they only let fall a few drops of water upon the face? But the Spirit's grace is expressed by pouring floods of water upon his people in Isaiah 44:3 one of the texts referred to by our author. Though I have acknowledged, and still do, that the ordinary donation of the Spirit is sometimes expressed by pouring, and sometimes by sprinkling, yet that it was the extraordinary one which the disciples received on the day of Pentecost, that is particularl called the baptism of the Spirit and of fire, by John and Christ. Now says Mr. M. page 17 if this was by pouring, then you are undone: perhaps not. But what does he think will undo us? why the prophecy of Joel, cited in Acts 2:16, 17. I will pour out of my Spirit upon all flesh. To which I reply, that though this extraordinary instance of the Spirit's grace is

expressed, as well as the more ordinary ones are, by pouring, under the Old-Testament-dispensation, in allusion to those frequent libations, or drink-offerings, which were then used; yet it need not seem strange, that when this prophecy was nearer accomplishing, and there was a greater display of divine grace, that another word should be used which more largely expressed the abundance of it: It is no wonder that it should be more abundant in the exhibition than in the prophecy; besides this text, and all others in the Old Testament, which express the Spirit's grace in this, or any other form of language whatever, can never be looked upon as sufficient proofs of the manner in which a New-Testament ordinance is to be administered, which was never instituted with a view to represent it.

2. He says, it, that is, "pouring water in baptism," exactly answers to John's "baptism he said that he baptized with water" (Luke 3:15). But it seems, according to him in page 15 that the phrase of baptizing with water, regards the strength of the administrator's arms, wherewith he performs, and not the mode of baptizing; so that he can pretty easily tell us wherein and wherewith a person may be plunged, though he still says plunging with water is an expression without sense; but he cannot yet inform us how a man can be plunged in it, without being plunged with it. I urged that in all the evangelists the words are, εν υδαπ, "in water," excepting Luke 3:16 where the preposition is omitted, which has occasioned some to think it redundant in the other Evangelists, which I observe no ways hurts our sense and reading of the words; now he wonders that this should make for our reading, or be of any use to us; when all that I observe is, that it does not make against us; if it does, let him make it appear. John baptized in water, persons were baptized by him in the river Jordan, and not with it.

3. Another demonstrative proof of "pouring water in baptism, is, that it is exactly agreeable to the signification of the word, as the Lord gives it to us in the New Testament" (1 Cor. 10:2). Which place I shall more fully consider hereafter, and make it appear, that

it is there to be understood in the sense of dipping or plunging.

4. His last proof is, "that it directly answers the promise of what Christ should do (Isa. 53:15), so shall he sprinkle many nations;" to this text he says, page 43 the commission in Matthew 28:19 refers, which if it does, though I cannot see it can without a very large stretch, it must be only in that part of it which concerns the teaching of the Gentiles by the ministry of the apostles, and not that which respects the baptizing of them; for the word here rendered sprinkle, is rwbd zyn[expressive of speaking, as Kimchi on the place observes; and the meaning is, that Christ shall speak to the Gentiles in the ministry of the gospel by the apostles, with so much power, majesty, and authority, that Kings themselves shall shut their mouths at him; that is, shall silently submit to the scepter of his grace, and to the doctrines of his gospel; for that which had not been told them, shall they see; and that which they had not heard, shall they consider. Moreover, who, in the world, could ever imagine, that the ordinance of water baptism, with the mode of its administration, should be intended here? a man must have his imagination prodigiously heated indeed, and his mind captivated with a mere jingle of words, that can look upon such proofs as there, fetcht out of the Old Testament, as demonstrative ones of the true mode of baptizing under the New. Thus we have had a taste, as he calls it, of his demonstrations of pouring or sprinkling water in baptism.

Chapter 3

A vindication of Erasmus, and of his version of (Acts 10:47).

The author of the debate in page 22 urges the impropriety of Peter's speech in Cornelius' house, when he talked of forbidding water in baptism, if plunging was the right mode of its administration; to which I replied, that if there was any impropriety in the text, it was not to be charged, either upon the words or sense of the holy Ghost, but upon our translation; and urged, that the word water should be put in construction with the word to be baptized, and not with the word forbid, and the whole text be rendered thus,

Can any man forbid that these should be baptized in water, which have received the holy Ghost as well as we? and produced the testimony of Erasmus to confirm it. Now let us attend to Mr. M's animadversions upon it. And,

1. Within the compass of four or five lines, he tells two palpable and notorious untruths; for first, he affirms that I say that the words in Acts 10:47 are not good sense, when it is he that insinuates an impropriety in Peter's manner of speaking, supposing plunging to be the mode of baptism; what I say, is, that if there is any impropriety in it, it is not to be charged upon the words or sense of the holy Ghost, but upon our translation;" and yet he would have it, that I assert that the words are not good sense; where do I say so? It is true, I think the words are better rendered according to Erasmus' version; and, for what I can yet see to the contrary, I shall abide by it. Again, he says, that I think there is something wanting in the original. With what face can he say so? Or have I attempted a supplement to any part of it? How unfair is this? Yet this is the man that complains of rank injustice, wresting of words and wracking of sentences in polemical writings. He says, he fears God; I hope he does; but he has given but very little evidence of it, in his management of this controversy.

2. He next falls foul upon Erasmus, calling him old Erasmus; and represents him as disapproved of by the learned; when almost every body knows how much the learned world owes to that great man, and what deference is always paid to him; but why old Erasmus, and great Beza? Not that I would go about to diminish the praise of Beza, yet I cannot but be of opinion, that to let Erasmus upon a level with him, in respect of learning, can be no lessening of him; but it seems to me, that the reason of those different epithets which Mr. M. has given to those excellent men, is only because the version of the one removes the foundation of his impertinent cavil, and the note of the other, as he imagines, secures it to him.

3. He proceeds, in the next place, to find fault with my

translation of Erasmus' version; but if he had had that candor which he would have the world believe he shews in the management of this controversy, he would have easily overlooked this, which he thinks is so much blame-worthy; especially when he could not but observe, that in the very same page, this text is rendered according to the transposition of Erasmus, without the negative particle, which hurts the sense: so that he might easily have perceived that this did not arise from a want of knowledge in translating, but from an inadvertency in writing.

4. As to what Beza says of this trajection, that it is dura ac plane insolens; I shall only say cum pace tanti viri, that the trajections in scripture, which he himself approves of, for which see his notes on John 8:25 and Acts 1:2 are not more easy or more usual.

5. The sense of the text requires such a transposition of the words; for the meaning is not, as if Peter thought that any person would go about to hinder them of water convenient for the administration of the ordinance of baptism; for such a sense of the words would be trifling and jejune, and yet this our version seems to incline to; but that there might be some who would be displeased with, and to their utmost oppose, the baptizing of those Gentiles. Hence Peter says, Who can forbid that these should be baptized in water? Therefore, and what will further confirm this sense and reading of the words, he commands them in the next verse to be baptized: he does not order water to be brought unto them, but that they be baptized in the name of the Lord. To all which,

6. Might be added, that this transposition of the words has not its confirmation only from the authority, judgment and learning of Erasmus, which is not inconsiderable, but also from others; for, as Cornelius a Lapide has observed, both the Tigurine version, and that of Pagnine's, read the words the same way: so that however Erasmus may be disapproved of by the learned, as our author asserts, yet it seems this version is regarded by them.

Chapter 4

The end of the institution of the ordinance of Baptism,

considered.

As the ordinance of water-baptism derives its authority from Christ, so it was instituted by him for some end or other, which may make for his own glory, as well as for the comfort, edification, and increase of faith in his people; and what that end is, we shall now inquire. Mr. M. page 33 says, "the manifest end of it is a representation of the donation of the Spirit to us in the new covenant" (Isa. 44:3; Matthew 3:11; 1 Cor. 12:13). As for the former of there proofs, I need only say, that an Old-Testament-text can never be a proof or evidence of what is the end of the institution of a New- Testament-ordinance: Besides, if it could be thought to have any reference to the affair of baptism, it would only regard the mode, and not the end of this ordinance, for which he has cited it already, and to what purpose has been also shown. As for the two latter texts here produced by him, they only inform us, that the Spirit's grace is called a baptism, and so are the sufferings of Christ (Luke 12:50), the representation of which he will not own to be the end of baptism, though every body will see that this may be as strongly concluded from hence, as what he contends for; besides, the martyrdom of the saints is called a Baptism (Matthew 20:23), as also the passage of the Israelites through the Red Sea (1 Cor. 10:2), yet no body ever thought that the design of baptism was to represent either of these. Now these are what he calls the plain proofs of the manifest end of baptism, without any force upon scripture. What sort of readers does Mr. M. expect to have, that will be imposed upon by such proofs as there? But there are manifest proofs which fully discover to us, that the end of this ordinance is to represent the sufferings, death, burial, and resurrection of Christ Jesus.

Christ has particularly instituted two ordinances, Baptism and the Lord's-Supper, to be observed by his people; and the end of the one is no less evident than that of the other. It is said of the Lord's- Supper, As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come (1 Cor. 11:26). It is also

said of Baptism, That so many of us, as were baptized into Christ, were baptized into his death (Rom. 6:3). Did Christ say in the celebration of the Ordinance of the Supper? This is my blood of the New Testament, which is shed for many for the remission of sins (Matthew 26:28). His disciples in his name have also laid, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins (Acts 2:38): that is, that their faith in that ordinance might be led to the blood of Christ, by which remission of sins was procured; to the grave of Christ, where they were left; and to a risen Saviour, where they have a full discharge from them; all which, in a very lively manner, is represented in this ordinance of baptism. There are many other texts, besides their, which would lead any truly serious and inquiring mind to observe this to be the true end of baptism, as Romans 6:4, Colossians 2:12, 1 Peter 3:21, and 1 Corinthians 15:29 but because those texts are excepted against by Mr. M. it will be proper more particularly to consider them, and what he is pleased to advance against the commonly received sense of them.

1st, "Romans 6:4, Colossians 2:12" he says, "are not to be understood of water-baptism, but of the baptism of Christ's sufferings, in which his people were considered in him, and with him, as their head and representative." I firmly believe the doctrine of Christ's being a common head, representative, and surety of all the elect of God; for which reason, in my reply, I acknowledged his sense of those texts to be agreeable to the analogy of faith; on the account of which he triumphs, as if it shone with an unconquerable evidence, as his expression is, page 34 when I never owned it to be the true sense of the words; for a sense may be given of a text that is agreeable to the analogy of faith, which is foreign enough to the mind of the holy Ghost therein; as for instance, if of Genesis 1:1. In the beginning God created the heaven and the earth; a man should give such a sense as this, that God chore a certain number of men in Christ unto salvation, before he created the heaven and the earth: This is a sense that is agreeable enough to the analogy of

faith, but none will say that it is the sense of the text. But let us a little consider the exposition of those texts, so much boasted of, and see how well it will bear. As for Romans 6:4, it does not say, that we are buried with him in baptism, but by baptism into death: So that according to Mr. M's exposition, it runs thus, "We are buried with Christ representatively in the grave, by his sufferings on the cross, into that death he there submitted to;" in which, how oddly things hang together, every judicious reader will observe. As to Colossians 2:12. though we are hid to be buried with him in baptism, yet it is added, Wherein also you are risen with him; but how we can be laid to be risen with him in the baptism of his sufferings, will, I believe, not be very easy, to account for. It is better therefore to understand those texts, in the more generally received sense both of ancient and modern divines, who unanimously interpret them of water baptism; in which the death, burial, and resurrection of Christ are very evidently represented, when performed by immersion.

2dly, He says, 1 Peter 3:21 is not meant of water baptism, but of the blood of Christ sprinkled upon the conscience. That the blood of Christ, as sprinkled upon a believer's conscience, is ever called a Baptism, I never met with; and, I will venture to say, can never be proved. Besides, the baptism that Peter speaks of was a figure, ανπτυπον, "an antitype" of Noah's ark, and of the deliverance of him and his family by water; which was a kind of resurrection from the dead, and did well prefigure our salvation by the resurrection of Christ, represented to us in the ordinance of water baptism.

3dly, The sense of 1 Corinthians 15:29. given by me, is also objected against by Mr. M. page 32. and another substituted in its room. Let the readers of the controversy between us judge which is most agreeable. The text is difficult, and has employed the thoughts and pens of the most able and learned men in all ages: Both the senses have their defenders. I shall only refer the reader to the learned notes of Sir Norton Knatchbull, on 1 Peter

3:21 where both those texts are considered by him; and where he has sufficiently proved, from scripture, fathers, schoolmen, and modern interpreters, that the ordinance of baptism is a true figure, and just representation of the resurrection of Christ, and of ours by him.

Chapter 5

A consideration of the signification of the Greek word παπτιζω, and particularly, the use of it in Mark 7:4, Luke 11:38, and Hebrews 9:10.

That the proper, primary, common, and natural sense of the Greek word βαπτιζο, is to dip or plunge, has been acknowledged by the greatest masters of that language; and it is a rule which should be carefully attended to, that the first, natural, and common sense of a word ought to be used in the interpretation of scripture, unless some very good reason can be given why it should be used in a remote, improper, and consequential one. Now though the nature, end, and circumstances of the ordinance of baptism, manifestly shew that immersion is the right mode of administering it, and do abundantly confirm the sense of the Greek word, directing us to the proper and primary use thereof; yet some have endeavored to confine it to a more low and remote sense, but none have attempted to do it with more positiveness and confidence than our author. But what method does he take to effect it, and how does he succeed therein?

Why, 1st, he will exclude all the testimonies of the use of the word among Greek authors uninspired, especially Heathens; which is unreasonable If our translators had confined themselves to this rule, they would have made but poor work in their version of some part of the Bible, where a word is but once used, or at least but very rarely in that sense in which it is to be taken. Now if a controversy concerning the use of a Greek word in scripture arises, which cannot be determined by it, though I do not say this is the case in hand, what methods must be taken? Will it not be very proper to consult Greek authors, either Christian or Heathen,

and produce their testimonies, especially the latter? who cannot be suspected of perverting the use of a word, having never been concerned in our religious controversies. But it seems, if we will make use of them, we must be said under an obligation to prove that: "they were delivered under the immediate inspiration of the holy Ghost" was ever such an unreasonable demand made in this world before? Or was the inspiration of the holy Spirit ever thought necessary to fix and determine the sense of a word? But I am willing to lay aside those testimonies in this controversy. And,

2dly, Be confined, as he would have me, to the use of the word in the New Testament; but then I must, it seems, be confined to the use of it, as applied to the ordinance of baptism, which is also unreasonable: He says the word, whenever applied to the ordinance, signifies pouring or sprinkling only; which is a shameful begging of the question; and if I should say it only signifies dipping or plunging, whenever applied to it, how must the controversy be decided? Must we not refer the decision of it to other texts of scripture? It is true, the circumstances, which attend the administration of the ordinance are sufficient to determine the true sense of the word, and I am willing to put it upon that issue; but I know he will not stand to it: Besides, why has he himself brought other texts of scripture into the controversy, where the ordinance or baptism is not concerned? As Mark 7:4, Hebrews 9:10, and 1 Corinthians 10:2 as also the Septuagint version in Daniel 4:33 why may not others take the same liberty? And what miserable replies has he made to my instances out of the latter? that in 2 Kings 5:14 he says, discovers that they, that is, the Septuagint, understood no more by it than, λουω. No more than λουω! Is not that enough? is not λουω a word that includes in it all kinds of washing, especially bathing of the whole body; and is always used by the Septuagint to express the Jewish bathings, which were always performed by immersion; and that Naaman understood the prophet of such a kind of washing, is manifest from his use of it; he dipped himself in Jordan, κατα το ρημα Ελισαιε, according

to the word of Elisha. As for the other in Isaiah 21:4 he says, "it is no wonder they made use of the word, for they knew very well that sin procures showers of divine displeasure to be poured upon a person, people, and nation." I desire the next time he pretends to baptize an infant, that he would pour showers of water upon it, if he thinks proper, according to this sense of the word βαπτιζω, which he allows of. But however, though those testimonies must be laid aside, yet,

3dly, I hope Lexicons may be made use of to direct us in the sense of the word, if it is only as it is used in the New Testament. Yes, that will be allowed of; for Mr. M. himself consults Lexicons, though he does well to let us know so; for one would have thought, by his positiveness, that he had never looked into one in all his life. Well, but what do the Lexicons say? How do they render the word βαπτιζω? Why by mergo, immergo, to dip or plunge into; and this they give, as the first, and primary sense of the word; but do they make use of no other words to express it by? Yes, they also use abluo, lavo, to wash; and they mean such a washing as is by dipping, but Mr. M. page 38 asks, where do they tell us so? I answer in their Lexicons. Let Scapula be consulted, who thus renders the word βαπτιζο, mergo seu immergo: Ut quae tingendi aut abluendi gratia aquae immergimus. But,

4thly, Let us now consider those texts where the word is used in the New Testament; I am willing to be confined to those which Mr. M. himself has fixed upon, and we will begin,

First, With Mark 7:4 and when they come from the market, except they wash or baptize (themselves) they eat not; which may be understood either,

1. Of the things they bought in the market, which they did not eat until they were washed: Thus the Syriac version reads the words; and what they buy in the market, unless it be washed, they eat not: The same way read all the oriental versions, the Arabic, Ethiopic, and Persic. Now this must be understood of those things that may be, and are proper to be washed, as herbs, etc. And nobody will

question, but that the manner of the washing there was by putting them into water. But,

2. If the words design the washing of persons, they must be understood, either of the washing of their whole bodies, or else of some part only; as their hands or feet: It seems most likely, that the washing of the whole body is intended, as Grotius,[1] Vatablus, Drufius,[2] and others think; because washing of hands is mentioned in the preceding verse. Besides, to understand it thus, better expresses the outward, affected sanctity of the more superstitious part of the people. All the Jews washed their hands and feet before eating; but those who pretended to a greater degree of holiness, washed their whole bodies, especially when they came from a market; and of this total ablution of the body is Luke 11:38 to be understood. And here I cannot forbear mentioning, a passage of the great Scaliger[3] to this purpose. "The more superstitious part of the Jews, says he, not only washed their feet, but their whole body. Hence they were called Hemerobaptists, who every day washed their bodies before they sat down to food; wherefore, the Pharisee, which had invited Jesus to dine with him, wondered that he sat down to meat before he had washed his whole body, Luke 11. But those that were more free from superstition, were contented with washing of their feet, instead of that universal immersion. Witness the Lord himself, who being entertained at dinner by another Pharisee, objected to him, when he was sat down to meat, that he had given him no water for his feet, Luke 7."

3. If, by this washing, we understand only the washing of their hands when they came from market; then it will be proper to inquire in what manner this was performed: And it must be observed, that whatever was the manner which they used, it was not used as a national custom, or as it was according to the word of God; but what was most agreeable to the traditions of the elders, as is manifest from the text itself. Now this tradition is delivered in their Misna in these words; "They washed their hands before they eat common food, by an elevation of them; but before

they eat the tithes, the offering, and the holy flesh, they washed by immersion."[4] It is reported in the same tract, that Johanan Ben Gud-Gada, who, they say, was one of the most religious in the priesthood, "always eat his common food after the manner of purification for eating of the holy flesh;" that is, he always used immersion before eating; and it is highly reasonable to suppose, that the Pharisees, especially the more superstitious part, who pretended to a greater strictness in religion than others, used the same method. It deserves also to be remarked, that this tradition, which some of the Jews have been so tenacious of, that they would rather die than break it, is by them laid to be founded on Leviticus 15:11 and hath not rinsed his hands in water; where the Hebrew word qfç is used, which signifies a washing by immersion: and so Buxtorf renders it. Moreover, in the above said Misna[5] we are told many things concerning this tradition, as the quantity and quality of the water they used, the vessels they washed in, as well as how far this washing reached, which was qrp d[, by which they meant, either the back of the hand or the wrist or else the elbow, as Theopylact observes on Mark 7:3 who in this is followed by Capellus.[6]

Now some one of these, the word πυγμυ intends, which we translate oft. As to their manner of washing, it was either by taking water in one hand and pouring it upon the other, and then lifting it up,[7] that the water might run down to the aforesaid parts, that so it might not return and defile them; or else it was performed by an immersion of them into water; which latter was accounted the moot effectual way, and used by the more superstitious part of the Jews. Now those who contend the most for a washing of hands, and not the whole body, as Pocock[8] and Lightfoot, yet frankly acknowledge that it must be understood of washing of them by immersion. Lightfoot's words are these, "The Jews used, says he, μydy tlyfg "a washing of hands;"[9] that is, by lifting them up in the manner before described; and μyry tlibf an immersion of the hands; and the word νιψωνται, used by our Evangelist, seems to answer

to the former, and βαπτιζωονται, to the latter." So that from the whole, suppose washing of hands is here intended; yet the sense of the Greek word, βαπτιζω contended for, is nevertheless effectually secured: Nor need we be much concerned at 2 Kings 3:11 being thrown in our way by Mr. M. page 41. For,

1. The text does not say that Elisha poured water upon the hands of Elijah, to wash his hands withal: and if he asks what did he then do it for; suppose I should answer, I cannot tell, how will he help himself? It lies upon him to prove that he did it for that end, which he will not find very easy to do.

2. Some of the Jewish writers think,[10] that washing of hands, is not intended, but some very great miracle, which followed upon Elisha's pouring water on Elijah's hands, and is therefore mentioned as a thing known, and what would serve to recommend him to the kings of Judah, Israel, and Edom. But taken in the other sense, the recommendation would be but very inconsiderable; besides, they were now in a very great strait for water, ver. 9 and they might expect, from his former performance, some miracle would be now wrought by him for their relief, as was verses 17, 20. But,

3. Suppose washing of hands is intended, and that this phrase is expressive of Elisha's being Elijah's ministering servant, and that it was his usual method to wash his master's hands by pouring water upon them; it makes nothing against the sense of the word in Mark 7:4 since that regards the superstitious walking of hands, as has been observed, which was performed by an immersion of them, and is there justly reprehended by our Lord.

Secondly, The other text produced by Mr. M. in page 41 is Hebrews 9:10 where the apostle speaks of divers washings or baptisms, which I have asserted to be performed always by bathing or dipping, and never by pouring or sprinkling. And I still abide by my assertion, the instances produced by him being insufficient to disprove, it 1. He mentions Hebrews 9:19 where the apostle speaks of Moses's sprinkling the book and people with blood; but does he say that they were waffled therewith? or was

ever this instance of sprinkling reckoned among the ceremonial ablutions? When only a few drops of blood or water are sprinkled upon persons or things, can they be said, in any just propriety of speech, to be washed therewith?

2. He instances in Exodus 29:4. which speaks of the washing of Aaron and his sons, but not a word either of sprinkling or pouring, so that it makes nothing for his purpose: Besides, the Septuagint here use the word λουω, by which they always express the Jewish bathings, which were performed by a total immersion of the body in water.

3. His next instance is Numbers 8:6, 7. Take the Levites from among the children of Israel, and cleanse them; and thus shalt thou do unto them to cleanse them; sprinkle water of purifying upon them. But why did not he read on? and let them shove all their flesh, and wash their clothes, and so make themselves clean; that is, by bathing their whole bodies, which was done, as the Targum of Jonathan upon the place says, in forty measures of water. Now, it was thus the Levites were washed. Sprinkling the water of purification, was indeed a ceremony used preparatory to this bathing, but was itself no part of it, as will more fully appear from,

4. His other instance in Numbers 19:18. where it is laid, that tents, vessels, or persons, that touched a bone, or one slain, or one dead, or a grave, were to be sprinkled; but why did not he transcribe the 19th verse? where his readers would have been informed, that as this sprinkling was to be done on the third and seventh days, so after that, on the seventh day, the unclean person was to purify himself, and wash his clothes, and bathe himself in water: So that all those aspersions before, were but so many preparations to the general washing or bathing himself all over in water, on the seventh day. I shall therefore still abide by it, that none of the ceremonial washings were performed by sprinkling; and indeed, to talk of washing by sprinkling, deserves rather to be laughed at, than to have a serious answer; it being no more reconcilable to good sense, than it is to the just propriety of language, or universal customs

of nations. From the whole it appears, that Maimonides was not mistaken in his observation; and that the word in Hebrews 9:10 properly signifies bathings or dippings. And now,

Thirdly, We are come, as he says, to that great text, 1 Corinthians 10:2. which he directs to, as the poor man and woman's Lexicon; and it is pity but that they should know how to make use of it. Here the children of Israel are said to be baptized in the cloud, and in the sea. But since the word is here used in a figurative sense, it is not very fair in our antagonists to urge us with it, nor, indeed, any other place where it is so used; yet we are no: afraid of engaging with them in the consideration of those places, and particularly this; wherein there is enough to justify the apostle in the use of the word, and at the same time secure its sense on our side. When we consider, that the cloud in which they are said to be baptized, passed over them, so that they were covered therewith; and if it let down, at the same time, a shower of rain upon them, it makes it still look more like a baptism; which also is aptly resembled by their passage through the sea, the waters standing up on both tides, so that they seemed to be buried in them. Which things being considered, justifies the apostle, I say, in the use of the word, which strictly and properly signifies dipping or plunging. Words, when used in a figurative sense, though what is expressed by them is not literally true; yet the literal sense is not lost thereby: For instance, in the word dipage When a person has been in a large shower of rain, so that his clothes and body are exceeding wet, we often say of such an one, he is finely dipt; the meaning of which is, that he is as wet as if he had been dipt all over in a brook or river. So likewise of a person that has just looked into a book, controversy, art, or science; we say, that he has just dipt into it; whereby we mean, that he has arrived but to a small acquaintance with, or knowledge in those things. Now would it not be a vain thing for a man, from hence, to attempt to prove, that the word dip is not to be understood in its native, common, and literal sense, in which we mostly use it. This observation will serve to vindicate

my way of accounting for the use of the word in the present text, as well as for βαπτω in Daniel 4:33. In fine, from the whole, we may well conclude that Baptism ought to be performed by immersion, plunging, or dipping in water, according to the practice of John, Christ, and his apostles, the nature and end of the ordinance, and the true and native signification of the word; which mode of baptizing has been used in all ages of the world, and I doubt not but will be, notwithstanding all opposition made against it.

As to the endangering of health by immersion, I referred the reader to Sir John Floyer's History of Cold-bathing. Mr. M. insinuates that I have misrepresented him. I only intimate to the reader, that Sir John gives a relation of several cures performed by cold-bathing: And I could easily fill up several pages with a catalogue of diseases for which he says it is useful, together with instances of cures performed by it. He asks, "Why I do not inform my reader in how many cases Sir J. F. and Dr. B. thought cold-bathing inconvenient and dangerous?" I could, indeed, soon acquaint the reader, that Sir John Floyer thought it not proper to be used when persons were hot and sweating, nor after excessive eating or drinking; as also, that they should not stay in it too long, until they were chilled; and that if any danger came by it, it was usually in such cases: But this will do his cause no service, nor affect ours. I could also have told my reader, that he thinks cold-bathing to be useful in Consumptions, Catarrhs, etc. the cases which Mr. M. instances in; who cites Dr. Cheyne's Essay on Health, page 108. where the Doctor says, "that Cold-bathing should never be used under a fit of a chronical distemper, with a quick pulse, or with a headache, or by those that have weak lungs." But why does he not acquaint his reader that the Doctor in the very same paragraph, says, "that cold-bathing is of great advantage to health — It promotes perspiration, enlarges the circulation, and prevents the danger of catching cold."

So that every body will easily see, as all experience testifies, that there is no force in the argument, taken from the endangering of

health by immersion. By this time the reader will be capable of judging whether Mr. Gill is fairly answered or no, as Mr. M. has expressed in his title-page; though it would have been as well to have left it for another to have made the remark, and so took the advice of the wise man, Let another praise thee, and not thine own mouth; a stranger, and not thine own lips (Prov. 27:2). But before I conclude, I shall take liberty to ask Mr.. M. four or five questions.

1. Why does he not tell the world who that servant of Christ is, whose words he uses; he says, I am mistaken in saying that they are the words of Ruffen; but I still aver, that they are used by him; but whether Ruffen took them from his servant of Christ, or his servant of Christ from Ruffen, I cannot tell; for that two men, without the knowledge of one another's words, should fall into the same odd, and awkward way of speaking, and commit the very same blunders, is not reasonable to suppose; but however, let him be who he will, Mr. Stennett's reply to Ruffen, which I have transcribed, fully detects the sin and folly of those indecent expressions. As to what Mr.. M. says, page 44 "that he is very willing that both Stennett and Ruffen should lie dormant;" I believe it, for as the latter will never be of any service to his cause, so the former would give a considerable blow to it, was his book more diligently perused.

2. What does he mean by the word of the Lord, he so often mentions, when speaking of the sense of the Greek word? Does he mean the original text of the New Testament? That uses a word in the account it gives of this ordinance, which, as has been made appear, always signifies to dip or plunge. Or, by the word of the Lord, does he mean our translation; which uses the word baptize, thereby leaving the sense of the Greek word undetermined, had not the circumstances, attending the accounts we have of the administration of this ordinance, sufficiently explained it; as will clearly appear to every one who considers them: Had this rendered it dip, as some other versions have done, none, one

would think, would have been at a loss about the right mode of administering this ordinance; though in Holland, where they use no other word but dipping to express baptism by, yet they nevertheless use sprinkling; nay, as I am informed, the minister when he only sprinkles or pours water upon the face of the infant, says, "I dip thee in the name of the Father, of the Son, and of the holy Ghost." Such a force have prejudice and custom on the minds of men, that it puts them on doing what is contrary to the plain and manifest sense of words.

3. Why has he dropped his new found name of Plungers, which he seemed to be so fond of in his former performance, and thought so exceeding proper for us, and revived the old name of Anabaptists? which we cannot be, neither according to his principles, nor our own; not according to ours, because we deny pouring or sprinkling to be baptism; not according to his, because he denies dipping or plunging to be baptism.

4. Why are Dr Owen's arguments for Infants-baptism published at the end of his book? How impertinent is this? When the controversy between us, is not about the subjects, but the mode of baptism: Perhaps his bookseller did this, seeing Mr. M. says nothing of them himself, nor recommends them to others; but if he thinks fit to shew his talent in this part of the controversy, he may expect attendance thereto, if what he shall offer deserves it.

5. Why has he not defended his wise reasons for mixed communion, and made some learned strictures upon those arguments of mine, which he has been pleased to call frivolous, without making any further reply to them? He has very much disappointed many of his friends, who promised both me and themselves an answer, to that part of my book especially; but perhaps a more elaborate performance may be expected from him, upon that subject, or some other learned hand. However, at present, I shall take my leave of him; but not with Proverbs 26:4 which he has been ashamed to transcribe at length, lest his readers should compare the beginning and end of his book together; whereby

they would discover, how much he deserves the character of a Gentleman, a Scholar, or a Christian; as also, how well this suits the whining insinuations, with which he begins his performance. I shall add no more, but conclude with the words of Job, Teach me, and I will hold my tongue; and cause me to understand wherein I have erred. How forcible are right words? But what doth your arguing reprove?

7 THE DIVINE RIGHT OF INFANT BAPTISM, EXAMINED AND DISPROVED

Being an Answer to a Pamphlet, Entitled,

A brief Illustration and Confirmation of the Divine Right of Infant-Baptism. PRINTED AT BOSTON IN NEW-ENGLAND, 1746.

Chapter 1

The Introduction, observing the Author, Title, method and occasion of writing the Pamphlet under consideration.

Many being converted under the ministry of the word in New-England, and enlightened into the ordinance of believers baptism, whereby the churches of the Baptist persuasion at Boston and in that country have been much increased, has alarmed the paedobaptist ministers of that colony; who have applied to one Mr. Dickenson, a country minister, who, as my correspondent informs me, has wrote with some success against the Arminians, to write in favor of infant sprinkling; which application he thought fit to attend unto, and accordingly wrote a pamphlet on that subject; which has been printed in several places, and several thousands have been published, and great pains have been taken to spread them about, in order to hinder the growth of the Baptist interest. This performance has been transmitted to me, with a request to take some notice of it by way of reply, which I have undertook to do.

The running title of the pamphlet, is The Divine Right of Infant-Baptism; but if it is of divine right, it is of God; and if it is of God, if

it is according to his mind, and is instituted and appointed by him, it must be notified somewhere or other in his word; wherefore the scriptures must be searched into, to see whether it is so, or no: and upon the most diligent search that can be made, it will be found that there is not the least mention of it in them; that there is no precept enjoining it, or directing to the observation of it; nor any instance, example, or precedent encouraging such a practice; nor any thing there laid or done, that gives any reason to believe it is the will of God that such a rite should be observed; wherefore it will appear to be entirely an human invention, and as such to be rejected. The title-page of this work promises an Illustration and Confirmation of the said divine right; but if there is no such thing, as it is certain there is not, the author must have a very difficult task to illustrate and confirm it; how far he has succeeded in this undertaking, will be the subject of our following inquiry. The writer of the pamphlet under consideration has chose to put his thoughts together on this subject, in the form of a dialogue between a minister and one of his parishioners, or neighbors. Every man, that engages in a controversy, may write in what form and method he will; but a by-stander will be ready to conclude, that such a way of writing is chose, that he may have the opportunity of making his antagonist speak what he pleases; and indeed he would have acted a very unwise part, had he put arguments and objections into his mouth, which he thought he could not give any tolerable answer to; but, inasmuch as he allows the person the conference is held with, to be not only a man of piety and ingenuity, but of considerable reading, he ought to have represented him throughout as answering to such a character; whereas, whatever piety is shewn in this debate, there is very little ingenuity discovered; since, for the most part, he is introduced as admitting the weak reasonings of the minister, at once, without any further controversy; or if he is allowed to attempt a defense of the cause and principles he was going over to, he is made to do it in a very mean and trifling manner; and, generally speaking, what he offers is only to lead on to the next thing that

presents itself in this dispute: Had he been a man of considerable reading, or had he read Mr. Stennett, and some others of the Antipaedobaptist authors, as is said he had, which had occasioned his doubt about his baptism, he would have known what answers and objections to have made to the minister's reasonings, and what arguments to have used in favor of adult-baptism, and against infant-sprinkling. What I complain of is, that he has not made his friend to act in character, or to answer the account he is pleased to give of him: However he has a double end in all this management; on the one hand, by representing his antagonist as a man of ingenuity and considerable reading, he would bethought to have done a very great exploit in convincing and silencing such a man, and reducing him to the acknowledgment of the truth; and, on the other hand, by making him talk so weakly, and so easily yielding to his. arguments, he has acted a wise part, and taken care not to suffer him to say such things, as he was not able to answer; and which, as before observed, seems to be the view of writing in this dialogue-way.

Chapter 2

Of the Consequences of renouncing Infant baptism.

The minister, in order to frighten his parishioner out of his principle of adult-baptism, he was inclined to, suggests terrible consequences that would follow upon it; as his renouncing his baptism in his infancy; vacating the covenant between God and him, he was brought into thereby; renouncing all other ordinances of the gospel, as the ministry of the Word, and the sacrament of the Lord's-Supper; that upon this principle, Christ, for many ages, must have forsaken his church, and not made good his promise of his presence in this ordinance; and that there could be no such thing as baptism in the world now, neither among Paedobaptists, nor Antipaedobaptists.

1st, The first dreadful consequence following upon a man's espousing the principle of believers baptism, is a renunciation of his baptism; not of the ordinance of baptism, that he cannot be

laid to reject and renounce; for when he embraces the principle of adult-baptism, and acts up to it, he receives the true baptism, which the word of God warrants and directs unto, as will be seen hereafter: But it seems it is a renunciation of his baptism in his infancy; and what of that? it should be proved first, that that is baptism, and that it is good and valid, before it can be charged as an evil to renounce it; it is right to renounce that which has no warrant or foundation in the word of God: But what aggravates this supposed evil is, that in it a person in his early infancy is dedicated to God the Father, Son, and holy Ghost; it may be asked, by whom is the person in his infancy dedicated to God, when baptism is said to be administered to him? Not by himself, for he is ignorant of the whole transaction; it must be either by the minister, or his parents: The parents indeed desire the child may be baptized, and the minister uses such a form of words, I baptize thee in the name of the Father, of the Son, and of the holy Ghost; but what dedication is here made by the one, or by the other? However, seeing there is no warrant from the word of God, either for such baptism, or dedication; a renunciation of it need not give any uneasiness to any person so baptized and dedicated.

2dly, To embrace adult-baptism, and to renounce infant-baptism, is to vacate the covenant into which a person is brought by his baptism, [page 4] by which covenant the writer of the dialogue means the covenant of grace, as appears from all his after-reasonings from thence to the right of infants to baptism.

1. He supposes that unbaptized persons are, as to their external and visible relation, strangers to the covenants of promise; are not in covenant with God; not so much as visible Christians; but in a state of heathenism; without hope of salvation, but from the uncovenanted mercies of God, [pages 4, 5, 6]. The covenant of grace was made from everlasting; and all interested in it were in covenant with God, as early, and so previous to their baptism, as to their secret relation God-wards; but this may be thought to be sufficiently guarded against by the restriction and limitation, "as to

external and visible relation:" But I ask, are not all truly penitent persons, all true believers in Christ, though not as yet baptized, in covenant with God, even as to their external and visible relation to him, which faith makes manifest? Were not the three thousand in covenant with God visibly, when they were pricked to the heart, and repented of their fins, and gladly received the word of the gospel, promising the remission of them, though not as yet baptized? Was not the Eunuch in covenant with God? or was he in a state of heathenism, when he made that confession of his faith, I believe that Jesus Christ is the Son of God, previous to his going down into the water, and being baptized? Were the believers in Samaria, or those at Corinth, in an uncovenanted state, before the one were baptized by Philip, or the other by the apostle Paul? Was Lydia, whole heart the Lord opened, and who attended to the things that were spoken; and the Jailer, that believed and rejoiced in God, with all his house, in an uncovenanted state, before they submitted to the ordinance of baptism? Are there not some persons, that have never been baptized, of whom there is reason to believe they have an interest in the covenant of grace? Were not the Old Testament saints in the covenant of grace, before this rite of baptism took place? Should it be said, that circumcision did that then, which baptism does now, enter persons into covenant, which equally wants proof, as this; it may be replied, that only commenced at a certain period of time; was not always in use, and belonged to a certain people only; whereas there were many before that, who were in the covenant of grace, and many after, and even at the same time it was enjoined, who yet were not circumcised; of which more hereafter: From all which it appears, how false that assertion is.

2. That a man is brought into covenant by baptism, as this writer affirms; seeing the covenant of grace is from everlasting; and those that are put into it, were put into it so soon; and that by God himself, whole sole prerogative it is. Parents cannot enter their children into covenant, nor children themselves, nor ministers by

sprinkling water upon them; it is an act of the sovereign grace of God, who says, I will be their God, and they shall be my people: The phrase of bringing into the bond of the covenant, is but once used in scripture; and then it is ascribed to God, and not to the creature; not to any act done by him, or done to him (Ezek. 20:37), and much less,

3. Can this covenant be vacated, or made null and void, by renouncing infant-baptism: The covenant of grace is ordered in all things, and sure; its promises are Yea and Amen in Christ; its blessings are the sure mercies of David; God will not break it, and men cannot make it void; it is to everlasting, as well as from everlasting; those that are once in it can never be put out of it; nor can it be vacated by any thing done by them. This man must have a strange notion of the covenant of grace, to write after this rate; he is said to have wrote against the Arminians with some success; if he has, it must be in a different manner from this; for upon this principle, that the covenant of grace may be made null and void by an act of the creature, how will the election of God stand sure? or the promise of the covenant be sure to all the seed? What will become of the doctrine of the faints perseverance? or of the certainty of salvation to those that are chosen, redeemed, and called?

3dly, Another consequence said to follow, on espousing the principle of adult-baptism, and renouncing that of infants, is a renouncing all other ordinances of the gospel, as the ministry of the word, and the sacrament of the Lord's supper, practically denying the influences of the Spirit in them, and all usefulness, comfort and communion by them. All which this author endeavors to make out, by observing, that if infant-baptism is a nullity, then those, who have received no other, if ministers, have no right to administer sacred ordinances, being unbaptized; and, if private persons, they have no right to partake of the Lord's supper, for the same reason; and so all public ordinances are just such a nullity as infant-baptism; and all the influence: of the Spirit, in conversion,

comfort, and communion, by them, must be practically denied, [pages 5, 6]. To which may be replied, that though upon the principle of adult-baptism, as necessary to the communion of churches, it follows, that no unbaptized person is regularly called to the preaching of the word, and administration ordinances, or can be a regular communicant; yet it does not follow, that a man that renounces infant baptism, and embraces believers baptism, must renounce all other ordinances, and look upon them just such nullities as infant-baptism is, and deny all the comfort and communion he has had in them; because the word may be truly preached, and the ordinance of the Lord's supper be duly administered, by an irregular man, and even by a wicked man; yea, may be made useful for conversion and comfort; for the use and efficacy of the word and ordinances, do not depend upon the minister or administrator; but upon God himself, who can, and does sometimes, make use of his own word for conversion, though preached by an irregular, and even an immoral man; and of his own ordinances, for comfort, by such an one, to his people, though they may be irregular and deficient in some things, through ignorance and inadvertency.

4thly, Another consequence following upon this principle, as supposed, is, that if infant-baptism is no institution of Christ, and to be rejected, then the promise of Christ, to be with his ministers in the administration of the ordinance of baptism, to the end of the world (Matthew 28:19, 20), is not made good; since for several ages, even from the fourth to the sixteenth century, infant baptism universally obtained, [pages 6-8]. To which the following answer may be returned; That the period of time pitched upon for the prevalence of infant, baptism is very unhappy for the credit of it, both as to the beginning and end; as to the beginning of it, in the fourth century, a period in which corruption in doctrine and discipline flowed into the church, and the man of sin was ripening apace, for his appearance; and likewise as to the end, the time of the reformation, in which such abuses began to be corrected:

The whole is a period of time, in which the true church of Christ began gradually to disappear, or to be hidden, and at last fled into the wilderness; where she has not been forsaken of Christ, but is, and will be, nourished, for a time, and limes, and half a time; this period includes the gross darkness of popery, and all the depths of Satan; and which to suffer was no ways contrary to the veracity of Christ, in his promise to be with his true church and faithful ministers to the end of the world. Christ has no where promised, that his doctrines and ordinances should not be perverted; but, on the contrary, has given clear and strong intimations, that there should be a general falling-away and departure from the truth and ordinances of the gospel, to make way for the revelation of antichrist; and though it will be allowed, that during this period infant-baptism prevailed, yet it did not universally obtain. There were witnesses for adult-baptism in every age; and Christ had a church in the wilderness, in obscurity, at this time; namely, in the valleys of Piedmont; who were, from the beginning of the apostasy, and witnessed against it, and bore their testimony against infant-baptism, as will be seen hereafter, and with these his presence was; nor did he promise it to any, but in the faithful ministration of his word and ordinances, which he has always made good; and it will lie upon this writer and his friends, to prove the gracious presence of Christ in the administration of infant-baptism.

5thly, It is said, that, upon these principles, rejecting infant-baptism, and espousing believers- baptism, it is not possible there should be any baptism at all in the world, either among Paedobaptists or Antipaedobaptists; the reason of this consequence is, because the madmen of Munster, from whom this writer dates the first opposition to infant-baptism; and the first Antipaedobaptists in England, had no other baptism than what they received in their infancy; that adult-baptism must first be administered by unbaptized persons, if infant-baptism is no ordinance of Christ, but a mere nullity; and so by such as had no claim to the gospel ministry, nor right to administer ordinances; and consequently the

whole succession of the Antipaedobaptist churches must remain unbaptized to this day; and so no more baptism among them, than among the Paedobaptists, until there is a new commission from heaven, to renew and restore this ordinance, which is, at present, lost out of the world, [pages 6, 8, 9]. As for the madmen of Munster, as this writer calls them, and the rife of the Antipaedobaptists from them, and what is said of them, I shall consider in the next chapter.

The English Antipaedobaptists, when they were first convinced of adult-baptism, and of the mode of administering it by immersion, and of the necessity of letting a reformation on foot in this matter, met together, and consulted about it: when they had some difficulties thrown in their way, about a proper administrator to begin this work; some were for fending messengers to foreign churches, who were the successors, of the ancient Waldenses in France and Bohemia; and accordingly did send over some, who being baptized, returned and baptized others. And this is a sufficient answer to all that this writer has advanced. But others thought that this was a needless scruple, and looked too much like the popish notion of an uninterrupted succession, and a right conveyed through that to administer ordinances; and therefore judged, in such a care as theirs, there being a general corruption as to this ordinance, that an unbaptized person, who appeared to be otherwise qualified to preach the word, and administer ordinances, should begin it; and justified themselves upon the same principles that other reformers did, who, without any regard to an uninterrupted succession, let up new churches, ordained pastors, and administered ordinances: It must be owned, that in ordinary cases, he ought to be baptized himself, that baptizes another, or preaches the word, or administers other ordinances; but in an extraordinary care, as this of beginning a reformation from a general corruption, where such an administrator cannot be had, it may be done; nor is it essential to the ordinance that there should be such an administrator, or otherwise it could never have

been introduced into the world at all at first; the first administrator must be an unbaptized person, as John the Baptist was.

According to this man's train of reasoning, there never was, nor could be any valid baptism in the world; for John, the first administrator, being an unbaptized person, the whole succession of churches from that time to this day must remain unbaptized. It will be said, that he had a commission from heaven to begin this new ordinance; and a like one should be shewn for the restoration of it. To which I answer, that there being a plain direction for the administration of this ordinance, in the Word, there was no need of a new commission to restore it from a general corruption; it was enough for any person, sensible of the corruption, to attempt a reformation, and to administer it in the right way, who was satisfied of his call from God to preach the gospel, and administer ordinances, according to the word. I shall close this chapter with the words of Zanchy,[1] a Protestant Divine, and a Paedobaptist, and a man of as great learning and judgment, as any among the first reformers: "It is a fifth question, he says, proposed by Augustin, [contra Parmen. 1.2. c. 13. col. 42] but not solved, whether he that never was baptized may baptize another; and of this question he says, that is, Austin, nothing is to be affirmed without the authority of a council. Nevertheless, Thomas (Aquinas) takes upon him to determine it, from an answer of Pope Nicholas, to the inquiries of the Dutch, [as it is had in Decr. de Consec. dist. 4. can. 22] where we thus read; "You say, by a certain Jew, whether a Christian or a heathen, you know not, (that is, whether baptized or unbaptized) many were baptized in your country, and you desire to know what is to be done in this care; truly if they are baptized in the name of the holy Trinity, or only in the name of Christ, they ought not to be baptized again."

And Thomas confirms the same, by a laying of Isidore, which likewise is produced in the same distinction, [can. 21] where he says, "that the Spirit of Christ ministers the grace of baptism, though he be a heathen that baptizes. Wherefore, says Thomas, if there should

be two persons not yet baptized, who believe in Christ, and. They have no lawful administrator by whom they may be baptized, one may, without sin, be baptized by the other; the necessity of death obliging to it. All this, adds Zanchy, proceeds from hence, that they thought water-baptism absolutely necessary; but what cannot be determined by the word of God, we should not dare to determine. But, says he, I will propose a question, which, I think, may be easily answered; supposing a Turk in a country where he could not easily come at Christian churches; he, by reading the New Testament, is favoured with the knowledge of Christ, and with faith; he teaches his family, and converts that to Christ, and so others likewise; the question is, whether he may baptize them whom he has converted to Christ, though he himself never was baptized with water-baptism? I do not doubt but he may; and, on the other hand, take care that he himself be baptized, by another of them that were converted by him; the reason is, because he is a minister of the Word, extraordinarily raised up by Christ; so that such a minister may, with them, by the consent of the church, appoint a colleague, and take care that he be baptized by him." The reason which Zanchy, gives, will, I think, hold good in the case of the first Antipaedobaptists in England.

Chapter 3

Of the Antiquity of Infant- baptism; when first debated; and concerning the Waldenses.

The minister, in this dialogue, in order to stagger his neighbor about the principle of adult-baptism, he had espoused, suggests to him, that infant-baptism did universally obtain in the church, even from the apostles times; that undoubted evidence may be had from the ancient fathers, that it constantly obtained in the truly primitive church; and that it cannot be pretended that this practice was called in question, or made matter of debate in the church, till the madmen of Munster set themselves against it; and affirms, that the ancient Waldenses being in the constant practice of adult-baptism, is a mere imagination, a chimerical one, and to

be rejected as a groundless figment, [pages 7, 9].

I. This writer intimates, that the practice of infant-baptism universally and constantly obtained in the truly primitive church. The truly primitive church is the church in the times of Christ and his apostles: The first Christian church was that at Jerusalem, which consisted of such as were made the disciples of Christ, and baptized; first made disciples by Christ, and then baptized by his apostles; for Jesus himself baptized none, only they baptized by his order (John 4:1, 2; Acts 1:15). This church afterwards greatly increased; three thousand persons, who were pricked to the heart under Peter's ministry, repented of their sins, and joyfully received the good news of pardon and salvation by Christ, were baptized, and added to it; these were adult persons; nor do we read of any one infant being baptized, while this truly primitive church subsisted. The next Christian church was that at Samaria; for that there was a church there, is evident from Acts 9:31. This seems to have been founded by the ministry of Philip; the original members of it were men and women baptized by Philip, upon a profession of their faith in the things preached by him, concerning the kingdom of God, and the name of Jesus Christ (Acts 8:12); nor is there the least intimation given that infant-baptism at all obtained in this church. Another truly primitive Christian church, was the church at Philippi; the foundation of which was said in the two families of Lydia and the Jailer, and which furnish out no proof of infant-baptism obtaining here, as we shall see hereafter; for Lydia's household are called brethren, whom the apostles visited and comforted; and the Jailer's household were such as were capable of hearing the word, and who believed in Christ, and rejoiced in God as well as he (Acts 16:14, 15, 32-34, 40). So that it does not appear that infant-baptism obtained in this church. The next Christian church we read of, and which was a truly primitive one, is the church at Corinth, and consisted of persons who, hearing the apostle Paul preach the gospel, believed in Christ, whom he preached, and were baptized (Acts 18:8): but there is no mention

made of any infant being baptized, either now or hereafter, in this truly primitive church state. These are all the truly primitive churches of whole baptism we have any account in the Acts of the apostles, excepting Cornelius, and his family and friends, who very probably founded a church at Caesarea; and the twelve disciples at Ephesus, who very likely joined to the church there, and who are both instances of adult-baptism (Acts 10:48; Acts 19:1-7). Let it be made appear, if it can, that any one infant was ever baptized: in any of the above truly primitive churches, or in any other, during the apostolic age, either at Antioch or Thessalonica, at some, or at Colosse, or any other primitive church of those times. But though this cannot be made out from the writings of the New Testament, we are told,

II. That undoubted evidence may be had from the ancient fathers, that infant-baptism constantly obtained in the truly primitive church. Let us a little inquire into this matter:

1. The Christian writers of the first century, besides the evangelists and apostles, are Barnabas, Herman, Clemens Romanus, Ignatius and Polycarp. As to the two first of there, Barnabas and Hermas, the learned Mr. Stennett[2] has cited some passages out of them; and after him Mr. David Rees;[3] for which reason, I forbear transcribing them; which are manifest proofs of adult-baptism, and that as performed by immersion; they represent the persons baptized, the one[4] as hoping in the cross of Christ, the other[5] as having heard the word, and being willing to be baptized in the name of the Lord; and both as going down into the water, and coming up out of it. Clemens Romanus wrote an epistle to the Corinthians, still extant; but there is not a syllable in it about infant-baptism. Ignatius wrote epistles to several churches, as well as to particular persons; but makes no mention of the practice of infant-baptism in any of them: what he lays of baptism, favors adult-baptism; since he speaks of it as attended with faith, love and patience: "Let your baptism, says he[6] remain as armor; faith as an helmet, love as a spear, and patience as whole armor." Polycarp

wrote an epistle to the Philippians, which is yet in being; but there is not one word in it about infant-baptism. So that it is so far from being true, that there is undoubted evidence from the ancient fathers, that this practice universally and constantly obtained in the truly primitive church, that there is no evidence at all that it did obtain, in any respect, in the first century, or apostolic age; and which is the only period in which the truly primitive church of Christ can be said to subsist. There is indeed a work called The constitutions of the apostles, and sometimes the constitutions of Clemens, because he is laid to be the compiler of them; and another book of Ecclesiastical Hierarchy, ascribed to Dionysius the Areopagite, out of which, passages have been cited in favor of infant- baptism; but there are manifestly of later date than they pretend to, and were never written by the persons whose names they bear, and are condemned as spurious by learned men, and are given up as such by Dr. Wall, in his History of Infant Baptism.[7]

2. The Christian writers of the second century, which are extant, are Justin Martyr, Athenagoras, Theophilus of Antioch, Tatian, Minutius Felix, Irenaeus, and Clemens of Alexandria; and of all these writers, there is not one that lays any thing of infant-baptism; there is but one pretended to, and that is Irenaeus, and but a single passage out of him; and that depends upon a single word, the signification of which is doubtful at best; and besides the passage is only a translation of Irenaeus, and not expressed in his own original words; and the chapter, from whence it is taken, is by some learned men judged to be spurious; since it advances a notion inconsistent with that ancient writer, and notoriously contrary to the books of the evangelists, making Christ to live to be fifty years old, yea, to live to a senior age: The passage, produced in favor of infant-baptism, is this; speaking of Christ, he says,[8] "Sanctifying every age, by that likeness it had to him; for he came to save all by himself; all, I say, qui per eum renascuntur in Deum, "who by him are born again unto God;" infants, and little ones, and children, and young men, and old men; therefore he went

through every age, and became an infant, to infants sanctifying infants; and to little ones a little one, sanctifying those: of that age; and likewise became an example of piety, righteousness, and subjection:" Now, the question is about the word renascuntur, whether it is to be rendered born again, which is the literal sense of the word, or baptized; the true sense of Irenaeus seems to be this, that Christ came to fare all that are regenerated by his grace and spirit; and none but they, according to his own words (John 3:3, 5), and that by assuming human nature, and parting through the several stages of life, he has sanctified it, and let an example to men of every age. And this now is all the evidence, the undoubted evidence of infant-baptism, from the fathers of the first two centuries; it would be easy to produce passages out of the above writers, in favor of believers-baptism; I shall only cite one out of the first of them; the account, that Justin Martyr gave to the emperor Antoninus Pius of the Christians of his day; though it has been cited by Mr. Stennett and Mr. Rees, I shall choose to transcribe it; because, as Dr. Wall says,[9] it is the most ancient account of the way of baptizing next the scripture. "And now, says Justin,[10] we will declare after what manner, when we were renewed by Christ, we devoted ourselves unto God; lest, omitting this, we should seem to act a bad part in this declaration. As many, as are persuaded, and believe the things, taught and said by us, to be true, and promise to live according to them, are instructed to pray, and to ask, fasting, the forgiveness of their past sins of God, we praying and fasting together with them. After that, they are brought by us where water is, and they are regenerated in the same way of regeneration, as we have been regenerated; for they are then washed in water, in the name of the Father and Lord God of all, and of our Saviour Jesus Christ, and of the holy Spirit." There is a work, which bears the name of Justin, called Answers to the orthodox, concerning some necessary questions; to which we are sometimes referred for a proof of infant-baptism; but the book is spurious, and none of Justin's, as many learned men have

observed; and as Dr. Wall allows; and is thought not to have been written before the fifth century. So stands the evidence for infant-baptism, from the ancient fathers of the first two centuries.

3. As to the third century, it will be allowed, that it was spoken of in it; though as loon as it was mentioned, it was opposed; and the very first man that mentions it, speaks against it; namely, Tertullian. The truth of the matter is, that infant-baptism was moved for in the third century; got footing and establishment in the fourth and fifth; and so prevailed until the time of the reformation: Though, throughout these several centuries, there were testimonies bore to adult-baptism; and at several times, certain persons rose up, and opposed infant-baptism; which brings me,

III. To consider what our author affirms, that it cannot be pretended that this practice was called in question, or made matter of debate in the church, until the madmen of Munster let themselves against it, [page 7]. Let us examine this matter, and,

1. It should be observed, that the disturbances in Germany, which our Paedobaptist writers so often refer to in this controversy about baptism, and so frequently reproach us with, were first begun in the wars of the boors, by such as were Paedobaptists, and them only; first by the Papists, some few years before the reformation; and after that, both by Lutherans and Papists, on account of civil liberties; among whom, in process of time, some few of the people called Anabaptists mingled themselves; a people that scarce in any thing agree with us, neither in their civil, nor religious principles; nor even in baptism itself; for if we can depend on those that wrote the history of them, and against them; they were for repeating adult-baptism, not performed among them; yea, that which was administered among themselves, when they removed their communion to another society; nay, even in the same community, when an excommunicated person was received again;[11] besides, if what is reported of them is true, as it may be, their baptism was performed by sprinkling, which we cannot allow to be true baptism; it is laid, that when a community of them was

satisfied with the person's faith and conversation, who proposed for baptism, the payor took water into his hand, and sprinkled it on the head of him that was to be baptized, using there words, I baptize thee in the name of the Father, of the Son, and of the holy Ghost:[12] And even the disturbances in Munster, a famous city in Westphalia, were first begun by Bernard Rotman, a Paedobaptism minister of the Lutheran persuasion, assisted by other ministers of the reformation, in opposition to the Papists in the year 1532; and it was not till the year 1533, that John Matthias of Harlem, and John Bocoldus of Leyden came to this place;[13] who, with Knipperdolling and others, are, I suppose, the madmen of Munster this writer means; and he may call them madmen, if he pleases; I shall not contend with him about it; they were mad notions which they held, and mad actions they performed; and both dip avowed by the people who are now called Anabaptists; though it is not reasonable to suppose, that there were the only men concerned in that affair, or that the number of their followers should increase to such a degree in so small a time, as to make such a revolution in so large a city: However, certain it is, that it was not their principle about baptism, that led them into such extravagant notion, and actions: But what I take notice of all this for, is chiefly to observe the date of the confusions and distractions, in which there madmen were concerned; which were from the year 1533 to 1536: And our next inquiry therefore is, whether there was any debate about the practice of infant-baptism before this time. And,

2. It will appear, that it was frequently debated, before these men set themselves against it, or acted the mad part they did: In the years 1532 and 1528, there were public disputations at Berne in Switzerland, between the ministers of the church there and some Anabaptist teacher;[14] in the years 1529, 1527 and 1525, Oecolampadius had various disputes with people of this name at Basil in the same country;[15] in the year 1525, there was a dispute at Zurich in the same country about Paedobaptism, between Zwinglius, one of the first reformers, and Balthasar

Hubmeierus,[16] who afterwards was burnt, and his wife drowned at Vima, in the year 1528; of whom Meshovius,[17] though a Papist, give, this character; that he was from his childhood brought up in learning; and for his singular erudition was honoured with a degree in divinity; was a very eloquent man, and read in the scriptures, and fathers of the church. Hoornbeck[18] calls him a famous and eloquent preacher, and lays he was the first of the reformed preachers at Waldshut: There were several disputations with other, in the same year at this place; upon which an edict was made by the senate at Zurich, forbidding rebaptization, under the penalty of being fined a silver mark, and of being imprisoned, and even drowned, according to the nature of the offense. And in the year 1526, or 1527, according to Hoornbeck, Felix Mans, or Mentz, was drowned at Zurich; this man, Meshovius says,[19] whom he calls Felix Mantscher, was of a noble family; and both he, and Conrad Grebel, whom he calls Cunrad Grebbe, who are said to give the first rise to Anabaptism at Zurich, were very learned men, and well skilled in the Latin, Greek, and Hebrew languages. And the same writer affirms, that Anabaptism was set on foot at Wittenberg, in the year 1522, by Nicholas Pelargus, or Stork, who had companions with him of very great learning, as Carolostadius, Philip Melancthon, and others; this, he says, was done, whilst Luther was lurking as an exile in the cable of Wartpurg in Thuringia; and that when he returned from thence to Wittenberg he banished Carolostadius, Pelargus, More, Didymus, and others,[20] and only received Melancthon again. This carries the opposition to Paedobaptism within five years of the reformation, begun by Luther; and certain it is, there were many and great debates about infant-baptism at the first of the reformation, years before the affair of Munster: And evident it is, that some of the first reformers were inclined to have attempted a reformation in this ordinance, though they, for reasons best known to themselves, dropped it; and even Zwinglius himself, who was a bitter persecutor of the people called Anabaptists afterwards, was once of the same mind himself, and

against Paedobaptism. But,

3. It will appear, that this was a matter of debate, and was opposed before the time of the reformation. There was a set of people in Bohemia, near a hundred years before that, who appear to be of the same persuasion with the people, called Anabaptists; for in a letter, written by Costelecius out of Bohemia to Erasmus, dated October 10, 1519,[21] among other things said of them, which agree with the said people, this is one; "such as come over to their sect, must every one be baptized anew in meer water;" the writer of the letter calls them Pyghards; so named, he says, from a certain refugee, that came thither ninety-seven years before the date of the letter. Pope Innocent the third, under whom was the Lateran council, A.D. 1215, has, in the decretals, a letter, in answer to a letter from the bishop of Arles in Provence, which had represented to him,[22] that "some Heretics there had taught, that it was to no purpose to baptize children, since they could have no forgiveness of sins thereby, as having no faith, charity, etc." So that it is a clear point, that there were some that let themselves against infant-baptism in the thirteenth century, three hundred years before the reformation; yea, in the twelfth century there were some that opposed Paedobaptism. Mr. Fax, the martyrologist, relates from the history of Robert Guisburne,[23] that two men, Gerhardus and Dulcinus, in the reign of Henry the second, about the year of our Lord 1158; who, he supposes, had received some light of knowledge of the Waldenses, brought thirty with them into England; who, by the king and the prelates, were all burnt in the forehead, and so driven out of the realm; and after were slain by the Pope. Rapin[24] calls them German Heretics, and places their coming into England at the year 1166: But William of Newbury[25] calls them Publicans, and only mentions Gerhardus, as at the head of them; and whom he allows to be somewhat learned, but all the rest very illiterate, and says they came from Gascoigne; and being convened before a council, held at Oxford for that purpose, and interrogated concerning articles of faith,

said perverse things concerning the divine sacraments, detesting holy baptism, the Eucharist and marriage: And his annotator, out of a manuscript of Radulph Picardus, the monk, shews, that the Heretics, called Publicans, affirm, that we must not pray for the dead; that the suffrages of the saints were not to be asked; that they believe not purgatory; with many other things; and particularly, afferunt isti parvulos non baptisandos donec ad intelligibilem perveniant etatem; "they assert that infants are not to be baptized, till they come to the age of understanding."[26]

In the year 1147, St Bernard wrote a letter to the earl of St Gyles, complaining of his harboring Henry, an Heretic; and among other things he is charged with by him, are there; "the infants of Christians are hindered from the life of Christ, the grace of baptism being denied them; nor are they suffered to come to their salvation, though our Saviour compassionately cries out in their behalf, Suffer little children to come unto me, etc." and, about the same time, writing upon the Canticles, in his 65th and 66th sermons, he takes notice of a sort of people, he calls Apostolici; and who, perhaps, were the followers of Henry; who, says he, laugh at us for baptizing infants;[27] and among the tenets which he ascribes to them, and attempts to confute, this is the first, "Infants are not to be baptized:" In opposition to which, he affirms, that infants are to be baptized in the faith of the church; and endeavors, by instances, to show, that the faith of one is profitable to others;[28] which he attempts from Matthew 9:2 and Matthew 15:28; 1 Timothy 2:15.

In the year 1146, Peter Bruis, and Henry his follower, set themselves against infant-baptism. Petrus Cluniacensis, or Peter the Abbot of Clugny, wrote against them; and among other errors he imputes to them, are there: "That infants are not baptized, or saved by the faith of another, but ought to be baptized and saved by their own faith; or, that baptism without their own faith does not save; and that those, that are baptized in infancy, when grown up, should be baptized again; nor are they then rebaptized, but rather rightly baptized:"[29] And that there men did deny infant-baptism,

and pleaded for adult-baptism, Mr. Stennett[30] has proved from Cassander and Prateolus, both Paedobaptists:And Dr. Wall[31] allows these two men to be Antipaedobaptists; and says, they were "the first Antipaedobaptist preachers that ever let up a church, or society of men, holding that opinion against infant-baptism, and rebaptizing such as had been baptized in infancy;" and who also observes,[32] that the Lateran[33] council, under Innocent the II, 1139, did condemn Peter Bruis, and Arnold of Brescia, who seems to have been a follower of Bruis, for rejecting infant-baptism: Moreover, in the year 1140, or a little before it, Evervinus, of the diocese of Cologn, wrote a letter to St Bernard; in which he gives him an account of some heretics, lately discovered in that country; of whom he says, "they condemn the sacraments, except baptism only; and this only in those who are come to age; who, they say, are baptized by Christ himself whoever be the minister of the sacraments; they do not believe infant-baptism; alleging that place of the gospel, he that believeth, and is baptized, shall be saved."[34]

There seem also to be the disciples of Peter Bruit, who began to preach about the year 1126; so that it is out of all doubt, that this was a matter of debate, four hundred years before the madmen of Munster let themselves against it: And a hundred years before there, there were two men, Bruno, bishop of Angiers, and Berengarius, archdeacon of the same church, who began to spread their particular notions about the year 1035; which chiefly respected the sacraments of baptism and the Lord's-Supper. What they said about the former, may be learned from the letter sent by Deodwinus, bishop of Liege, to Henry I. King of France; in which are the following words:[35] "There is a report come out of France, and which goes through all Germany, that there two (Bruno and Berengarius) do maintain, that the Lord's body (the Host) is not the body, but a shadow and figure of the Lord's body; and that they do disannul lawful marriages; and, as far as in them lies, overthrow the baptism of infants:" And from Guimundus, bishop of Aversa, who wrote against Berengarius, who says, "that he did not teach rightly

concerning the baptism of infants, and concerning marriage."[36] Mr. Stennett[37] relates from Dr. Allix, a passage concerning one Gundulphus and his followers, in Italy; divers of whom, Gerard, bishop of Cambray and Arras, interrogated upon several heads in the year 1025. And, among other things, that bishop mentions the following reason, which they gave against infant-baptism; "because to an infant, that neither wills, nor runs, that knows nothing of faith, is ignorant of its own salvation and welfare; in whom there can be no desire of regeneration, or confession; the will, faith and confession of another seem not in the least to appertain."

Dr. Wall, indeed, represents these men, the disciples of Gundulphus, as Quakers and Manichees in the point of baptism; holding that water-baptism is of no use to any: But it must be affirmed, whatever their principles were, that their argument against infant-baptism was very strong. So then we have testimonies, that Paedobaptism was opposed five hundred years before the affair of Munster. And if the Pelagians, Donatists, and Luciferians, so called from Lucifer Calaritanus, a very orthodox man, and a great opposer of the Arians, were against infant-baptism, as several Paedobaptist writers affirm; this carries the opposition to it still higher; and indeed it may seem strange, that since it had not its establishment till the times of Austin, that there should be none to let themselves against it: And if there were none, how comes it to pass that such a canon should be made in the Milevitan council, under pope Innocent the first, according to Carranza;[38] and in the year 402, as say the Magdeburgensian centuriators;[39] or be it in the council at Carthage, in the year 418, as says Dr. Wall[40] which runs thus, "Also, it is our pleasure, that whoever denies that new- born infants are to be baptized; or says, they are indeed to be baptized for the remission of sins; and yet they derive no original sin from Adam to be expiated by the washing of regeneration; (from whence it follows, that the form of baptism for the forgiveness of sins in them, cannot be understood to be true, but false) let him be anathema:"

But if there were none, that opposed the baptism of new-born infants, why should the first part of this canon be made, and an anathema annexed to it? To say, that it respected a notion of a single person in Cyprian's time, 150 years before this, that infants were not to be baptized, until eight days old; and that it seems there were some people still of this opinion, wants proof. But however certain it is, that Tertullian[41] in the beginning of the third century, opposed the baptism of infants, and dissuaded from it, who is the first writer that makes mention of it: So it appears, that as soon as ever it was set on foot, it became matter of debate; and sooner than this, it could not be: And this was thirteen hundred years before the madmen of Munster appeared in the world. But,

IV. Let us next consider the practice of the ancient Waldenses, with respect to adult-baptism, which this author affirms to be a chimerical imagination, and groundless figment. It should be observed, that the people called Waldenses, or the Vaudois, inhabiting the valleys of Piedmont, have gone under different names, taken from their principal leaders and teachers; and so this of the Waldenses, from Peter Waldo, one of their barbs, or pastors; though some think, this name is only a corruption of Vallenses, the inhabitants of the valleys: And certain it is, there was a people there before the times of Waldo, and even from the apostles time, that held the pure evangelic truths, and bore a testimony to them in all ages,[42] and throughout the dark times of popery, as many learned men have observed; and the sense of there people concerning baptism may be best understood,

1. By what their ancient barbs or pastors taught concerning it. Peter Bruis, and Henry his successor, were both, as Morland affirms,[43] their ancient barbs and pastors; and from them there people were called Petrobrussians and Henricians; and we have seen already, that there two men were Antipaedobaptists, denied infant-baptism, and pleaded for adult-baptism. Arnoldus of Brixia, or Brescia, was another of their barbs, and is the first mentioned by Morland, from whom there people were called Arnoldists.

Of this man Dr. Allix says,[44] that besides being charged with some ill opinions, it was said of him, that he was not found in his sentiments concerning the sacraments of the altar and the baptism of infants; and Dr. Wall allows,[45] that the Lateran council, under Innocent the second, in 1139, did condemn Peter Bruis, and Arnold of Brescia, who seems to have been a follower of Bruis, for rejecting infant-baptism, Lollardo was another of their barbs, who, as Morland says, was in great reputation with them, for having conveyed the knowledge of their doctrine into England, where his disciples were known by the name of Lollards; who were charged with holding, that the sacrament of baptism used in the church by water, is but a light matter, and of small effect; that Christian people be sufficiently baptized in the blood of Christ, and need no water; and that infants be sufficiently baptized, if their parents be baptized before them:[46] All which seem to arise from their denying of infant baptism, and the efficacy of it to take away sin.

2. By their ancient confessions of faith, and other writings which have been published. In one of there, bearing date A.D. 1120, the 12th and 13th articles run thus:[47] "We do believe that the sacraments are signs of the holy thing, or visible forms of the invisible grace; accounting it good that the faithful sometimes use the said signs, or visible forms, if it may be done. However we believe and hold, that the above said faithful may be saved without receiving the signs aforesaid, in case they have no place, nor any means to use them. We acknowledge no other sacrament but baptism and the Lord's-Supper." And in another ancient confession, without a date, the 7th article is:[48] "We believe that in the sacrament of baptism, water is the visible and external sign, which represents unto us that which (by the invisible virtue of God operating) is within us; namely, the renovation of the Spirit, and the mortification of our members in Jesus Christ; by which also we are received into the holy congregation of the people of God, there protesting and declaring openly our faith and amendment of life." In a tract,[49] written in the language of the ancient inhabitants of the valleys, in

the year 1100, called The Noble Lesson, are there words; speaking of the apostles, it is observed of them, "they spoke without fear of the doctrine of Christ; they preached to Jews and Greeks, working many miracles, and those that believed they baptized in the name of Jesus Christ." And in a treatise concerning Antichrist, which contains many sermons of the barbs, collected in the year 1120, and so speaks the sense of their ancient pastors before this time, stands the, following passage:[50] "The third work of antichrist consists in this, that he attributes the regeneration of the holy Spirit, unto the dead outward work (or faith) baptizing children in that faith, and teaching, that thereby baptism and regeneration must be had, and therein he confers and bellows orders and other sacraments, and groundeth therein all his Christianity, which is against the Holy Spirit."

There are indeed two confessions of theirs, which are said to speak of infant-baptism; but there are of a late date, both of them in the sixteenth century; and the earliest: is not a confession of the Waldenses or Vaudois in the valleys of Piedmont, but of the Bohemians, said to be presented to Ladislaus king of Bohemia, A.D. 1508, and afterwards amplified and explained, and presented to Ferdinand king of Bohemia, A.D. 1535; and it should be observed, that those people say, that they were fairly called Waldenses;[51] whereas it is certain there were a people in Bohemia that came out of the valleys, and sprung from the old Waldenses, and were truly so, who denied infant-baptism, as that sort of them called Pyghards, or Picards; who, near a hundred years before the reformation, as we have seen by the letter sent to Erasmus out of Bohemia, rebaptized persons that joined in communion with them; and Scultetus,[52] in his annals on the year 1528, says, that the united brethren in Bohemia, and other godly persons of that time, were rebaptized; not that they patronized the errors of the Anabaptist's, (meaning such that they were charged with which had no relation to baptism) but because they could not see how they could otherwise separate themselves

from an unclean world. The other confession is indeed made by the ministers and heads of the churches in the valleys, assembled in Angrogne, September 12, 1532.[53] Now it should be known, that this was made after that "Peter Masson and George Morell were sent into Germany in the year 1530, as Morland[54] says, to treat with the chief ministers of Germany, namely, Oecolampadius, Bucer, and others, touching the reformation of their churches; but Peter Masson was taken prisoner at Dijon."

However, as Fox says[55] "Morell escaped, and returned alone to Merindol, with the books and letters he brought with him from the churches of Germany; and declared to his brethren all the points of his commission; and opened unto them how many and great errors they were in; into the which their old ministers, whom they called Barbs, that is to say Uncles, had brought them, leading them from the right way of true religion." After which, this confession was drawn up, signed, and swore to: From hence we learn, where they might get this notion, which was now become matter of great debate in Switzerland and Germany; and yet, after all this, I am inclined to think, that the words of the article in the said confession, are to be so understood, as not to relate to infant- baptism: They are these;[56] "We have but two sacramental signs left us by Jesus Christ; the one is baptism; the other is the Eucharist, which we receive, to shew that our perseverance in the faith, is such, as we promised, when we were baptized, being little children." This phrase, being little children, as I think, means, their being little children in knowledge and experience, when they were baptized; since they speak of their receiving the Eucharist, to shew their perseverance in the faith, they then had promised to persevere in: Besides, if this is to be understood of them, as infants in a literal sense; what promise were they capable of making, when such? Should it be said, that "they promised by "their sureties;" it should be observed, that the Waldenses did not admit of godfathers and godmothers in baptism; this is one of the abuses their ancient Barbs complained of in baptism, as administered by the Papists.

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Besides, in a brief confession of faith, published by the reformed churches of Piedmont, so late as A.D. 1655, they have there words in favor of adult-baptism;[58] "that God does not only instruct and teach us by his word, but has also ordained certain sacraments to be joined with it, as a means to unite us unto Christ, and to make us partakers of his benefits. And there are only two of them belonging in common to all the members of the church under the New Testament; to wit, baptism and the Lord's-Supper; that God has ordained the sacrament of baptism to be a testimony of our adoption, and of our being cleansed from our sins by the blood of Jesus Christ, and renewed in holiness of life:" Nor is there one word in it of infant-baptism.

Upon the whole, it will be easily seen, what little reason the writer of the dialogue under consideration had to say, that the ancient Waldenses, being in the constant practice of adult-baptism, is a chimerical imagination, and a groundless fiction; since there is nothing appears to the contrary, but that they were in the practice of it until the sixteenth century; for what is urged against it, is since that time: And even at that time, there were some, that continued in the practice of it; for Ludovicus Vives, who wrote in the said century, having observed, that "formerly no person was brought to the holy baptistery, till he was of adult age, and when he both understood what that mythical water meant, and desired to be washed in it, yea, desired it more than once," adds the following words; "I hear, in some cities of Italy, the old custom is still in a great measure preferred."[59]

Now, what people should he mean by some cities of Italy, unless the remainders of the Petrobrussians, or Waldenses, as Dr. Wall observes,[60] who continued that practice in the valleys of Piedmont: And it should be observed, that there were different sects, that went by the name of Waldenses, and some of them of very bad principles; some of them were Manichees, and held other errors: And indeed, it was usual for the Papists in former times,

to call all by this name, that dissented from them; so that it need not be wondered at, if some, bearing this name, were for infant-baptism, and others not. The Vaudois in the valleys, are the people chiefly to be regarded; and it will not be denied, that of late years infant-baptism has obtained among them: But that the ancient Waldenses practiced it, wants proof.

Chapter 4

The Argument for Infant-baptism, taken from the Covenant made with Abraham, and from Circumcision, the Sign of it, considered.

The minister in this debate, in answer to his neighbor's requiring a plain scripture institution of infant-baptism, tells him; if he would "consider the covenant of grace, which was made with Abraham, and with all his seed, both after the flesh, and after the Spirit, and by God's express command to be sealed to infants, he would there find a sufficient scripture instance for infant-baptism:" And for this covenant he directs him to Genesis 17:2, 4, 7, 10, 12. He argues, that this covenant was a covenant of grace; that it was made with all Abraham's seed, natural and spiritual, Jews and Gentiles; that circumcision was the seal of it; and that the same institution, which requires circumcision to be administered to infants, requires baptism to be also administered to them, that succeeding circumcision, [page 10-18]. Wherefore,

First, The leading inquiry is, whether the covenant made with Abraham (Gen. 17), was the covenant of grace; that is, the pure covenant of grace, in distinction from the covenant of works; which is the sense in which it is commonly understood, and in which this writer seems to understand this covenant with Abraham; for of it, he says [p. 13], "it was the covenant of grace, that covenant by which alone we can have any grounded hope of salvation:" But that it was the covenant of grace, or a pure covenant of grace, must be denied: For,

1. It is never called the covenant of grace, nor by any name which shews it to be so; it is called the covenant of circumcision,

which God is said to give to Abraham (Acts 7:8) but not a covenant of grace; circumcision and grace are opposed to one another; circumcision is a work of the law, which they that sought to be justified by, fell from grace (Gal. 5:2-4).

2. It seems rather to be a covenant of works, than of grace; for this was a covenant to be kept by men. Abraham was to keep it, and his seed after him were to keep it; something was to be done by them; they were to circumcise their flesh; and not only he and his seed were to be circumcised, but all that were born in his house, or bought with his money; and a severe penalty was annexed to it: In care of neglect, or disobedience, such a soul was to "be cut off from his people" (Gen. 17:9-14). All which favor nothing of a covenant of grace, a covenant by which we can have a grounded hope of salvation, but the contrary.

3. This was a covenant that might be broken, and in some instances was (Gen. 17:14); but the covenant of grace cannot be broken; God will not break it (Ps. 89:34), nor man cannot: It is a covenant ordered in all things, and sure; it cannot be moved; it stands firmer than hills, or mountains.

4. It must be owned, that there were temporal things promised in this covenant, such as a multiplication of Abraham's natural seed; a race of kings from him, with many nations, and a possession of the land of Canaan (Gen. 17:6, 8). Things which can have nothing to do with the pure covenant of grace, any more than the change of his name from Abram to Abraham [v. 5].

5. There were some persons, included in this covenant made with Abraham, of whom it cannot be thought they were in the covenant of grace, as Ishmael, Esau, and others; and on the other hand, there were some, and even living at the time when this covenant was made, and yet were not in it; who, nevertheless, were in the covenant of grace, as Arphaxad, Melchizedek, Lot, and others; wherefore this can never be reckoned the pure covenant of grace.

6. The covenant of grace was only made with Christ, as the

federal head of it; and who is the only head of the covenant, and of the covenant-ones; wherefore, if the covenant of grace was made with Abraham, as the federal head of his natural and spiritual seed, of Jews and Gentiles; then there must be two heads of the covenant of grace, contrary to the nature of such a covenant, and the whole current of scripture: Yea, this covenant of Abraham's, so far as it respected his spiritual seed, or spiritual blessings for them, it and the promises were made to Christ (Gal. 3:16). No mere man is capable of covenanting with God, of stipulation and restipulation; for what has man to restipulate with God? The covenant of grace is not made with any single man; and much less with him on the behalf of others: When, therefore, at any time we read of the covenant of grace, being made with a particular person, or with particular persons, it must always be understood of making it manifest to them; of a revelation of the covenant, and of an application of covenant-blessings to them; and not of any original contract with them; for that is only made with them in Christ. To which may he added,

7. That the covenant of grace was made with Christ, and with his people, as considered in him, from everlasting; for so early was Christ set up as the mediator of it; the promise of eternal life in it was before the world was; and those interested in it, were blessed with all spiritual blessings and grace before the foundation of it; now could there be a mediator so early, a promise of eternal life so soon, and blessings of grace provided, and no covenant subsisting? wherefore the covenant made with Abraham in time, could not, strictly and properly speaking, be the covenant of grace. But,

8. To shorten this debate, it will be allowed, that the covenant made with Abraham was a peculiar covenant, such as was never made with any before, or since; that it was of a mixed kind; that it had in it promises and mercies of a temporal nature, which belonged to his natural seed; and others of a spiritual sort, which belonged to his spiritual seed: The former are more numerous, clear, and distinct; the latter are comprised chiefly in Abraham's

being the father of many nations, or of all, that believe, and in God being a God to him and them (Rom. 4:11, 12, 16, 17). Which observation makes way for the next inquiry,

Secondly, With whom this covenant was made, so far as it respected spiritual things, or was a revelation of the covenant of grace; as for the temporal things of this covenant, it does not concern the argument. It is allowed on all hands, that they belonged to Abraham, and his natural seed: But the question is, whether this covenant, so far as it may be reckoned a covenant of grace, or a revelation of it, or respected spiritual things, was made with all Abraham's seed after the flesh, and with all the natural seed of believing Gentiles? This question consists of two parts,

1st, Whether the covenant made with Abraham, so far as it was a covenant of grace, was made with all Abraham's seed, according to the flesh? Which must be answered in the negative. For,

1. If it was made with all the natural seed of Abraham, as such, it must be with his more immediate offspring; and so must be equally made with a mocking and persecuting Ishmael, born after the flesh, the son of the bond-woman, as with Isaac, born after the Spirit, and the son of the free woman; and yet we find, that Ishmael was excluded from having a share in spiritual blessings, only temporal ones were promised him; and, in distinction and opposition to him, the covenant was established with Isaac (Gen. 17:19, 20, 21). Again, if this was the case, it must be equally made with a profane Esau, as with plain-hearted Jacob; and yet it is said, Jacob have I loved, and Esau have I hated (Mal. 1:1, 2).

2. If it was made with all Abraham's seed according to the flesh, it must be made with all his remote posterity, and if and good to them in their most corrupt state; it must be made with them who believed not, and whole carcasses fell in the wilderness, and entered not into rest; it must be made with the ten tribes, that revolted from the pure service of God, and who worshipped the calves at Dan and Bethel; it must be made with the people of the Jews in Isaiah's time, when they were a sinful nation, a

people laden with iniquity, a seed of evil-doers, children that were corrupters; whole rulers are called the rulers of Sodom, and the people the people of Gomorrah (Isa. 1:4, 6, 10), it must be made with the Scribes and Pharisees, and that wicked, adulterous, and hypocritical generation of men in the time of our Lord, who were his implacable enemies, and were concerned in his death; who killed him, persecuted his apostles, pleased not God, and were contrary to all men. What man, that seriously considers there things, can think that the covenant of grace belonged to these men, at least to all; and especially when he observes, what the apostle says, they are not all Israel, which are of Israel; neither because they are the seed of Abraham, are they all children? (Rom. 9:6, 7). Yea,

3. If it was made with all that are the seed of Abraham according to the flesh then it must be made with Ishmaelites and Edomites, as well as with Israelites; with his posterity by Keturah, as well as by Sarah; with the Midianites and Arabians; with the Turks, as well as with the Jews, since they descended and claim their descent from Abraham, as well as these. But,

4. To shut up this argument; this covenant made with Abraham, be it a covenant of grace, seeing it could be no more, at most, than a revelation, manifestation, copy, or transcript of it, call it which you will; it can never be thought to comprehend more in it than the original contract, than the eternal covenant between the Father and the Son. Now the only persons interested in the everlasting covenant of grace, are the chosen of God and precious; whom he has loved with an everlasting love; gave to his Son to be redeemed by his blood; for whom provision is made in the same covenant for the sanctification of their nature, for the justification of their persons, for the pardon of their sins, for their perseverance in grace, and for their eternal glory and happiness: So that all that are in that covenant are chosen to grace here, and glory hereafter, and shall certainly enjoy both: they are all secured in the hands of Christ, and are redeemed from sin, law, hell, and death, by his precious blood; and shall be saved in him with an everlasting salvation; they have

all of them the laws of God put into their minds, and written on their hearts; they have new hearts and new spirits given them, and the stony heart taken away from them; they have the righteousness of Christ imputed to them; they have their sins forgiven them for his sake, and which will be remembered no more; they have the fear of God put into their hearts, and shall never finally and totally depart from him; but, being called and justified, shall be glorified (Jer. 31:33, 34; 32:40; Ezek. 36:25-27; Rom. 8:30).

Now if this covenant was made with all Abraham's natural seed, and comprehends all of them, then they must be all chosen of God; whereas there was only a remnant among them, according to the election of grace (Rom. 11:5): they must be all given to Christ, and secured in his hands; whereas there were some of them, that were not of his sheep, given him by his Father, and so did not believe in him (John 10:26); they must be all redeemed by his blood; whereas he laid down his life for his sheep, his friends, his church, which all of Abraham's seed could never be said to be: In a word, they must be all regenerated and sanctified, justified and pardoned; must all have the grace of God, and persevere in it to the end, and be all eternally saved; and the same must be said of all the natural seed of believing Gentiles, if they also are all of them in the covenant of grace. But what man, in his senses, will affirm there things? And, upon such a principle, how will the doctrines of personal election, particular redemption, regeneration by efficacious grace, not by blood or the will of man, and the saints' final perseverance, be established? This Gentleman, whole pamphlet is before me, is said to have written with some success against the Arminians; but sure I am, that no man can write with success against them, and without contradiction to himself, that has imbibed such a notion of the covenant of grace, as this I am militating against.

2dly, The other part of the question is, whether the covenant made with Abraham, so far as it was a covenant of grace, was made with all the natural seed of believing Gentiles? which also must be answered in the negative: For,

1. It will be allowed, that this covenant respects Abraham's spiritual seed among the Gentiles; even all true believers, all such that walk in the steps of his faith; for he is the Father of all them that believe, whether circumcised or uncircumcised, Jews or Gentiles (Rom. 4:11, 12, 15); but not the natural seed of believing Gentiles. They, indeed, that are of the faith of Abraham, are his children in a spiritual sense, and they are blessed with him with spiritual blessings, and are such, as Christ has redeemed by his blood; and they believe in him, and the blessing of Abraham comes upon them: But then this spiritual seed of Abraham is the same with the spiritual seed of Christ, with whom the covenant was made from everlasting, and to them only does it belong; and to none can spiritual blessings belong, but to a spiritual seed, not a natural one. Let it be proved, if it can, that all the natural seed of believing Gentiles, are the spiritual seed of Abraham, and then they will be admitted to have a claim to this covenant. But, though it appears, that believing Gentiles are in this covenant, what clause is there in it, that respects their natural seed, as such? Let it be shown, if it can; by what right and authority, can any believing Gentile pretend to put his natural seed into Abraham's covenant? The covenant made with him, as to the temporal part of it, belonged to him, and his natural seed; and with respect to its spiritual part, only to his spiritual seed, whether Jews or Gentiles and not to the natural seed of either of them, as such.

2. The covenant made with Abraham, and his spiritual seed, takes in many of the seed of unbelieving Gentiles; who being called by grace, and openly believing Christ, are Abraham's spiritual seed, with whom the covenant was made: That there are many among the Gentiles born of unbelieving parents, who become true believers in Christ, and so appear to be in the covenant of grace, must be allowed; since many are received as such into the communion of the Paedobaptists, as well as others; and, on the other hand, there are many born of believing Gentiles, who do not believe in Christ, are not partakers of his grace, on whom the spiritual blessings of

Abraham do not come; and so not in his covenant. Wherefore, by what authority do men put in the infant seed of believing Gentiles, as such, into the covenant, and restrain it to them, and leave out the seed of unbelieving Gentiles; when, on the contrary, God often times takes the one, and leaves the other?

3. That all the natural seed of believing Gentiles cannot be included in the covenant of grace, is manifest, from the reason above given, against all the natural seed of Abraham being in it; shewing, that all that are in it are the elect of God, the redeemed of Christ, are effectually called by grace persevere to the end, and are eternally saved; all which cannot be said of all the natural seed of believing Gentiles: And if all the natural seed of Abraham are not in this covenant made with him, as it was a covenant of grace, it can hardly be thought that all the natural seed of believing Gentiles should.

4. Seeing it is so clear a case, that some of the seed of unbelieving Gentiles are in this covenant, and some of the seed of believing Gentiles are not in it, and that it cannot be known who are, until they believe in Christ, and so appear to be Abraham's spiritual seed; it must be right to put off their claim to any privilege supposed to arise from covenant interest, until it appear that they have one.

5. After all, covenant interest gives no right to any ordinance, without a positive order and direction from God. So, for instance, with respect to circumcision; on the one hand, there were some persons living at the time that ordinance was instituted, who undoubtedly had an interest in the covenant of grace, as Shem, Atrphaxad, Lot, and others, on whom that was not enjoined, and who had no right to use it; and, on the other hand, there have been many that were not in the covenant of grace, who were obliged to it: And so with respect to baptism, it is not covenant interest that gives a right to it; if it could be proved, as it cannot, that all the infant seed of believers, as such, are in the covenant of grace, it would give them no right to baptism, without a positive command for it; the reason is, because a person may be in covenant, and as

yet not have the prerequisite to an ordinance, even faith in Christ, and a profession of it; which are necessary to baptism and the Lord's Supper. This leads me on,

Thirdly, To another inquiry, whether circumcision was a real of the covenant of grace to Abraham's natural seed; the writer, whole performance I am considering, affirms, that it was by God's express command to be sealed to infants; and that circumcision is the real of it [p. 10, 36]. But this must be denied: circumcision was no seal of the covenant of grace; for,

1. If it was, the covenant of grace, before that took place, must be without a real; the covenant subsisted from everlasting, and the revelation of it was quickly made after the fall of Adam; and there were manifestations of it to particular persons, as Noah, and others, before this to Abraham, and no circumcision enjoined: Wherefore, from Adam to Abraham, according to this notion, the covenant must be without a real; nay, there were some persons living at the time it was instituted, who were in the covenant, yet this was not enjoined them; as it would, if this had been designed as a seal of it.

2. Circumcision, in the institution of it, is called a sign, but not a seal; it is said to be תואֹ Oth, a Token, or Sign (Gen. 17:11); but not חתום Chothem, a Seal; it was a sign or mark in the flesh, which Abraham's natural seed were to bear, until the promises made in this covenant were accomplished; it was a typical sign of the pollution of human nature, propagated by natural generation, and of cleansing from it by the blood of Christ, and of the inward circumcision of the heart; but did not seal or confirm any spiritual blessing of the covenant, to those on whom this mark or sign was let; it is never called a seal throughout the whole Old Testament; and so far is there from being any express command, that the covenant of grace should be sealed to infants by it, that there is not the least hint of it given.

3. It is indeed in the New Testament called a seal of the righteousness of faith (Rom. 4:11); but it is not said to be a real of the covenant of grace, nor a seal to infants: it was not a seal to Abraham's

natural seed; it was only so to himself. The plain meaning of the apostle is, that circumcision was a seal to Abraham, and assured him of, or confirmed his faith in this, that he should be the father of many nations, in a spiritual sense; and that the righteousness of faith which he had, when he was an uncircumcised person, should also come upon, and be imputed unto the uncircumcised Gentiles: and accordingly, this mark and sign continued until the gospel, declaring justification by the righteousness of Christ, was preached, or ordered to be preached to the Gentiles; and could it be thought that circumcision was a real to others besides him, it could at most be only a seal to them that had both faith and righteousness, and not to them that had neither.

4. If it was a seal of the covenant of grace to Abraham's natural seed, it must be either to some or all; if only to some, it should be pointed out who they are; and if to all, then it must be sealed, that is, confirmed, and an interest in it assured of, to a mocking Ishmael; to a profane Esau; to Korah, Datban, and Abiram, and their accomplices, whom the earth swallowed up alive; to Achitophel, that hanged himself; to Judas, that betrayed our Lord; and to all the Jews concerned in his crucifixion and death; since there is reason to believe they were all circumcised. But,

5. The covenant made with Abraham, so far as it was a covenant of grace, was not made, as we have seen, with all Abraham's natural seed; and therefore circumcision could not be a seal of it to them. I pass on,

Fourthly, To another inquiry, whether baptism succeeded circumcision, and so became a real of the covenant: of grace to believers, and their natural seed? This must be answered in the negative; for,

1. There is no agreement between them, in the subjects to whom they are administered; circumcision was administered to Jews only, or such as became proselytes; baptism both to Jews and Gentiles, without any distinction, that believe in Christ; circumcision was administered to infants, baptism only to adult

persons; circumcision belonged only to the males, baptism to male and female: Seeing then the subjects of the one and the other are so different, the one cannot be thought to succeed the other.

2. The use of the one and the other is not the same; the use of circumcision was to distinguish the natural seed of Abraham from others, until Christ was come in the flesh; the use of baptism is to be a distinguishing badge of the spiritual seed of Christ, such as have believed in him, and put him on; the use of circumcision was to signify the corruption of human nature, the necessity of regeneration, of the circumcision without hands, and of cleansing by the blood of Christ; the use of baptism is to answer a good conscience towards God to represent the sufferings, burial, and resurrection of Christ, and prerequires repentance and faith.

3. The manner of administering the one and the other is very different; the one is by blood, the other by water; the one by an incision made in one part of the body, the other by an immersion of the whole body in water; the one was done in a private house, and by a private hand; the other, for the most part, publicly, in open places, in rivers, and before multitudes of people, and by a person in public office, a public minister of the word. Now, ordinances so much differing in their subjects, use, and manner of administration, the one can never be thought to come in the room and place of the other. But,

4. What puts it out of all doubt, that baptism can never be said to succeed circumcision is, that baptism was in force and use before circumcision was abolished, and its practice discontinued, or ought to be discontinued. Circumcision was not abolished till the death of Christ when, with other ceremonies of the law, it was made null and void; but, unto that time, it was the duty of Jewish parents to circumcise their infants; whereas some years before this, John came preaching the doctrine of baptism, and administered it to multitudes; our Lord himself was baptized, three or four years, according to the common computation, before his death; now that which is in force before another is out of date, can never, with any

propriety, be said to succeed or come in the room of that other.

5. It has been proved already, that circumcision was no seal of the covenant of grace to Abraham's natural seed; and therefore, could it be proved, as it cannot, that baptism succeeds it, it would not follow that baptism is a real of the covenant of grace; there are many persons who have been baptized) and yet not in the covenant of grace, and to whom it was never sealed, as Simon Magus, and others; and, on the other hand, a person may be in the covenant of grace, and it may be sealed to him, and he may be comfortably assured of his interests in it, though, as yet, not baptized in water. The author of the dialogue before me says, [p. 16] that it is allowed on all hands, that baptism is a token or real of the covenant of grace; but it is a popular clamor, a vulgar mistake, that either that or the Lord's-Supper are seals of the covenant of grace. The blood of Christ is the seal, and the only seal of it, by which its promises and blessings are ratified and confirmed; and the holy Spirit is the only earnest pledge, seal, and sealer of the saints, until the day of redemption.[61]

And so all that fine piece of wit of our author, about the red and white seal, is spoiled and lost: [p. 17]. Upon the whole, we may see what sufficient scripture institution for infant-baptism is to be found in the covenant made with Abraham; since the spiritual part of that covenant did not concern his natural seed, as such, but his spiritual seed, and so not infants, but adult persons, whether among Jews or Gentiles, that walked in the steps of his faith; and seeing there is not one word of baptism in it, and much less of infant-baptism; nor was circumcision a seal of it, nor does baptism succeed that, or is a seal of the covenant of grace: Hence also, it will appear, what little reason there is for that clamorous outcry, so often made, and is by our author, of lessening and abridging the privileges of infants under the gospel dispensation, and of depriving them of what they formerly had; or for an harangue upon the valuable blessing, and great and glorious privilege they had, of having the covenant of grace sealed unto them by

circumcision; or for that demand, how, why, and when, children were cut off from this privilege? or for such a representation, this being the care, that the gospel is a less glorious dispensation, with respect to infants, than the former was, [pp. 19, 20, 22,30]. Seeing the covenant of grace was never sealed to infants by circumcision; nor was that bloody and painful rite accounted a rich and glorious privilege; far from it; especially as it bound them over to keep the whole law, it was a yoke of bondage, an insupportable one: and it is a rich mercy, and glorious privilege of the gospel, that the Jews and their children are delivered from it; and that Gentiles and their children are not obliged to it: And as for the demand, how, why, and when, children were cut off from it, it is easily answered, that this was done by the death of Christ, and at the time of it, when all ceremonies were abolished; and that for this reason, because of the weakness, unprofitableness, and burdensomeness of that, and them: And as for the gospel dispensation, that is the more glorious, for infants being left out of its church-state; that is to say, for its being not national and carnal, as before, but congregational and spiritual; for its consisting, not of infants without understanding, but of rational and spiritual men, of believers in Christ, and prosessors of his name; and these not in a single and small country, as Judea, but in all parts of the world, as it has been, at one time or another, and it will be in the latter day: And as for infants themselves, their care is as good, and their privileges as many and better, than under the legal dispensation; their salvation is not at all affected by the abrogation of circumcision, or through want of baptism to succeed it. As the former did not real the covenant to them, and could not fare them, so neither could the latter, were it administered to them: To which may be added, that being born of Christian parents, and having a Christian education, and the advantage of hearing the gospel, as they grow up, and this not in one country, but many, must exceed all the privileges the Jewish children had under the former dispensation.

Chapter 5

A consideration of the several texts of scripture produced in favor of Infant-baptism.

The minister in the dialogue before me, being pressed by his neighbor to declare what were the numerous texts of scripture he referred to, as proving the continuance of children's privileges under the gospel-dispensation, meaning particularly baptism, mentions the following.

1st, The passage in Acts 2:39, For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. This scripture is often made use of by our author, and seems to be his dernier resort on all occasions, and the sheet-anchor of the cause he is pleading for. The promise spoken of, he says, undoubtedly, was the covenant made with Abraham; and was urged as a reason with the Jews, why they and their children ought to be baptized; and as a reason with the Gentiles, why they and their children, when called into a church-state, should be also baptized [p. 11, 12]. He makes use of it, to prove that this promise gives a claim to baptism, and that an interest in it gives a right unto it [p. 15, 16, 18, 29, 30].

1. It is easy to observe the contradictions, that such are guilty of, that plead for infant-baptism, from the covenant or promise made with Abraham, as this writer is. One while, he tells us, that persons are by baptism brought into the covenant of grace; and what a dreadful thing it is to renounce baptism in infancy; whereby the covenant is vacated, and the relation to the glorious God disowned, they were brought into by baptism [p. 4]. And yet here we are told, that interest in this promise gives a right and claim to baptism; but how can it give a previous right and claim to baptism, when it is by baptism, according to this writer, that persons are brought into this covenant?

2. The promise here observed, be it what it will, is not taken notice of, as what gives a claim and right to baptism, but as an encouraging motive to persons pricked in the heart, and in distress, both to repent, and be baptized for the remission of sins,

and as giving them hope of receiving the holy Ghost, since such a promise was made; wherefore repentance and baptism were urged, in order to the enjoyment of the promise; and, consequently, can be understood of no other than adult persons, who were capable of repentance, and of a voluntary subjection to the ordinance of baptism.

3. The children, here spoken of, do not design infants, but the posterity of the Jews, and such, who might be called children, though grown up: And nothing is more common in scripture,[62] than the use of the phrase in this sense; and, unless it be so understood in many places, strange interpretations must be given of them: wherefore the argument, from hence, for Paedobaptism, is given up by some learned men, as Dr. Hammond, and others, as inconclusive; but some men, wherever they meet with the word children, it immediately runs in their heads, that infants must be meant.

4. The promise, be it what it will, is restrained to as many as the Lord our God shall call, whether they be Jews or Gentiles, as well as to repenting and baptizing persons; and therefore can furnish out no argument for infant-baptism, but must be understood of adult persons, capable of being called with an holy calling, of professing repentance, and of desiring baptism upon it; and of doing this, that their faith might be led to the blood of Christ, for the remission of sin,

5. It seems clear from the context, that not the covenant made with Abraham, but either the promise of the Messiah, and salvation by him, the great promise made in the Old Testament to the Jews, and their posterity; or the particular promise of remission of sins, a branch of the new covenant made with the house of Israel, and mentioned in the preceding verse, and which was calculated for comfort, and pertinently taken notice of; or of the pouring out of the holy Ghost, which is last mentioned: And indeed all may be included in this promise, and used as a means to comfort them under their distress, and as an argument to encourage them to do

the things they are pressed to in the foregoing verse.

2dly, To the former is added another scripture in Matthew 19:14. Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven. Upon which, it is asked, how, and which way, should we bring our little children to Christ, but in the way of his ordinances? If they belong to the kingdom of heaven, they must have a right to the privileges of that kingdom, p. 20. To which I answer,

1. These little children do not appear to be new-born babes; the words used by the evangelists do not always signify such, but are sometimes used of such as are capable of going alone, yea, of receiving instructions, of understanding the scriptures, and of one of twelve years of age (Matthew 18:2; 2 Tim. 3:15; Mark 5:39, 42). Nor is it probable that children just born, or within the month, should be had abroad. Moreover, these were such as Christ called unto him (Luke 18:16), and were capable of coming to him of themselves, as these words suppose; nor does their being brought unto him, or his taking them in his arms, contradict this; since the same things are said of such as could walk of themselves (Matthew 12:22; 17:16; Mark 9:36).

2. It is not known whose children these were, whether the children of those that brought them, or of others; and whether their parents were believers in Christ, or not, or whether their patents were baptized or unbaptized; and if they were unbelievers and unbaptized persons, the Paedobaptists themselves will not allow that their children ought to be baptized.

3. Certain it is, that they were not brought to Christ, to be baptized by him; for the ends for which they were brought are mentioned; Matthew says, they brought them unto him, that he should put his hands on them, and pray; that is, for them, and bless them; as was usual with the Jews to do (Gen. 49:14-16); and it was common with them to bring their children to venerable persons, men of note for religion and piety, to have their blessing and their prayers; and such an one the persons that brought these

children might take Christ to be, though they might not know him to be the Messiah. Mark and Luke say, they were brought to him, that he would touch them (Mark 10:13; Luke 18:15); as he sometimes used to do, when he healed persons of diseases; and probably some of these children, if not all of them, were diseased, and were brought to be cured; otherwise it is not easy to conceive what they should be touched by him for; however, they were not brought to be baptized: If the persons that brought them had their baptism in view, they would not have brought them to Christ, but to his disciples; seeing not he but they baptized the persons fit for it; they might have seen the disciples administer that ordinance, but not Christ; and from hence it is certain, that they were not baptized by Christ, since he never baptized any.

4. This passage concludes against Paedobaptism, and not for it; for it seems, by this, that it had never been the practice of the Jews, nor of John the Baptist, nor of Christ and his disciples, to baptize infants; for had this been then in use, the apostles would scarcely have rebuked and forbid those that brought these children, since they might have concluded they brought them to be baptized; but knowing of no such usage, that ever obtained in that nation, neither among those that did or did not believe in Christ, they forbad them; and Christ's entire silence about the baptism of infants at this time, when he had such an opportunity of speaking of it to his disciples, had it been his will, has no favorable aspect on such a practice.

5. This writer's reasoning upon the passage, is betide the purpose for which he produces it; if he brings it to prove any thing respecting baptism, it must be to prove that infants were brought to Christ, in order to be baptized by him, and not to him in the way of his ordinance, or in the way of baptism: the reason our Lord gives why they should be suffered to come to him, for of such is the kingdom of heaven, is to be understood of such as were comparable to little children, for modesty, meekness, and humility, and for freedom from rancor malice, ambition, and pride (Matthew 18:2). And so the Syriac version is, who are as these; and the Parsic

version, which is rather a paraphrase, shewing the sense, who have been humble as these little children; and such are the proper subjects of a gospel church-state, sometimes called the kingdom of heaven, and shall inherit eternal happiness. If the words are to be literally understood of infants, and of their belonging to the kingdom of heaven, interpreted of the kingdom of grace, or of the gospel church-stare, according to this author's reasoning, they will prove too much, and more than he cares for; namely, that belonging to that kingdom, they have a right to the privileges of it, even to all of them, to the Lord's supper, as well as to baptism; but the kingdom of glory seems to be designed: And we are not unwilling to admit the literal sense, for the eternal salvation and happiness of infants dying in infancy, is not denied by us; and, according to this sense, our Lord's reasoning is strong, that seeing he thought fit to save the souls of infants, and introduce them into the kingdom of heaven, why should they be forbid being brought to him, to be touched by him, and healed of their bodily diseases? The argument is from the greater to the lesser; but furnishes out nothing in favor of Paedobaptism.

3dly, The next text mentioned is Matthew 18:6. But whoso shall offend one of these little ones which believe in me, it were better for him, that a mill stone were hanged about his neck, and that he were drowned in the depth of the sea.

Upon which it is observed, that the little one referred to was in an infant state, as appears from verse 21, and Mark 9:36 and that little children are reputed, by Christ, believers in him: And so here is a full anticipation of the common objection against the baptism of infants, and a justification of their claim to the seal of the righteousness of faith; as well as a strong declaration of the awful danger of offending there little ones, by denying them the covenant privileges, to which they have a righteous claim, [pages 20, 21, 23, 27]. But,

1. Though the little child, in verse 2d, which our Lord let in the midst of his disciples, and took an occasion from thence to rebuke

and instruct them, was in an infant-state, yet those our Lord here speaks of, were not little ones in age; for how capable soever they may be of having the principle or habit of faith implanted in them, they cannot be capable of exercising it, or of acting faith, which the phrase used expresses; for if they are not capable of exerting reason, though they have the principle of it in them, they cannot be capable of exercising faith; nor indeed of being offended in the sense the word is here used, and to such a degree, that the offenders of them had better have died a violent death, than to be guilty of such offense. But,

2. The disciples of Christ are meant, his apostles, who were contending among themselves who should be greatest in the kingdom of heaven; which ambition our Lord rebukes, by placing a little child in the midst of them, verses 1, 2, saying to them, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven; adding, that whoever humbled himself as the child before him, should be the greatest in it; and that such who received such humble disciples of his, received him; but those that offended them, would incur his resentment, and the greatest danger expressed in the words under consideration (vv. 3-6). And there were such, not only who by faith looked to Christ, and received him as their Saviour, and made a profession of him; but preached the doctrine of faith; who, having believed, therefore spoke; and who may be said to be offended, when their persons were despised, their ministry rejected, and they reproached and persecuted; and, when it would go ill with them that should treat them in this manner. There were such, who were little ones, in their own esteem, and in the esteem of others.

3. Admitting that infants in age could be meant, and there to have the principle and habit of faith in them, yet this would not justify their claim to baptism, which this writer means, by the real of the righteousness of faith; though not baptism, but circumcision is designed by that phrase; since actual faith, yea, a profession of it, is a necessary prerequisite to baptism; If thou believest with all

thine heart, thou mayest (Acts 8:37).

4. This writer seems conscious to himself, that faith in Christ is necessary to baptism, and is that which justifies a claim unto it; since he seems glad to lay hold on this text, and the sense he puts upon it, in order to anticipate the objection to infant-baptism taken from faith in Christ, being a pre- requisite to it; which he knows not how otherwise to get rid of, than to suppose that infants have faith, and that this is a proof of it. But,

5. Supposing this, either all infants have faith, or only some: If all; how comes it to pass, that there are so many, when grown up, that are manifestly destitute of it: Can the grace be lost? Is it not an abiding one? Is not He, who is the Author, the Finisher of it? If only some have it, how can it be known, who have it, and who not? Wherefore, to baptize upon this supposed faith, is to proceed on a very precarious foundation: It seems, therefore, much more eligible, to defer their baptism, till it appears, that they do truly and actually believe in Christ.

4thly, The next passage of scripture, produced in favor of infant-baptism, is 1 Corinthians 7:14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean; but now are they holy. Upon which, our author thus reasons; "If either of the parents be a believer, the children are reputed holy; that is, they have a covenant holiness, and have, therefore, a claim to covenant-privileges; — they are holy, by virtue of their covenant-relation to God, and must therefore, have a right to have that covenant sealed to them in baptism" [p. 21]. But,

1. It ought to be told, what there covenant-privileges are, that children have a claim unto, by virtue of their covenant-relation, this writer so often speaks of. If baptism is one of them, as it seems to be his intention, that must be denied to be a covenant-privilege, or a privilege of the covenant of grace; for then all the covenant ones in all ages, ought to have enjoyed it; whereas they have not: And we have seen already, that covenant interest gives no right to

any positive institution, or ordinance, without a divine direction; and that baptism is no real of the covenant.

2. It should be told, what this covenant is, whether it is a real or imaginary thing; it seems to be the latter, by our author's way of expressing himself. He says, children are reputed holy; that is, have a covenant-holiness: So that covenant-holiness is a reputed holiness; but such a holiness can never qualify persons for a New Testament ordinance; nor has the covenant of grace any such holiness belonging to it; that provides, by way of promise, for real holiness, signified, by putting and writing the laws of God in the heart, by giving new hearts and new spirits, and taking away the stony heart, and by cleansing from all impurity; this is real, inward holiness, and shews itself in an outward holy conversation: Where this appears, such have an undoubted right to the ordinance of baptism, since they must have received the holy spirit, as a spirit of sanctification (Acts 10:47).

3. A holiness, appertaining to the covenant of grace, can never be meant, since it is such a holiness, as unbelievers, yea, as heathens are said to have; it is such a holiness, as unbelieving husbands, and unbelieving wives are said to have, by virtue and in consequence of their relation to believing wives and believing husbands; and which they have prior to the holiness of their children; and on which their children's holiness depends. Now, surely, unbelievers and heathens, will not be allowed to be in covenant, or to be possessed of a covenant holiness, by virtue of their yoke-fellows; and yet, theirs, and their children's holiness, must be of the same kind and nature. Wherefore,

4. If children, by virtue of this holiness, have a claim to covenant-privileges, and to have the covenant sealed to them by baptism; then, much more, their unbelieving parents, because they are sanctified before them, by their believing yoke-fellows, and they are as near to them, as their children; and if the holiness of the one gives a right to baptism, why not the holiness of the other? And yet, our Paedobaptists do not pretend to baptize the unbelieving husband

or wife, though sanctified, whole holiness is the more near; but the children, that become holy through the sanctification of both, whose holiness is the more remote. For, it should be observed, that the holiness, spoken of in the text, be it what it will, is derived, or denominated, from both parents, believing and unbelieving; yea, the holiness of the children depends upon the sanctification of the unbelieving parent; for if the unbeliever is not sanctified, the children are unclean, and not holy. Besides, the words are not necessarily to be understood of infants, or young children, but of the posterity of such persons, whether of 40, or 50 years of age, or of what age soever; and must be unclean in the sense of the word, here used, if their unbelieving parent is not sanctified by, or to the believing one. But,

5. These words are to be understood of a matrimonial holiness; not merely of the holiness of marriage, as it is an institution of God, but of the very act of marriage, which, in the language of the Jews, is frequently expressed, by being sanctified, innumerable instances might be given of this; I have produced one in my exposition of this place, in which the word, שרקמ Kadash, "to sanctify," is used no less than ten times, to espouse. And, for the sake of those who have it not, I shall transcribe the passage: And it is, as follows;[63] "a man çdqm Mekaddesh, "sanctifies," or espouses a wife by himself, or by his messenger; a woman, שרקתמ Mithkaddesh, "is sanctified," or espoused by herself, or by her messenger; a man, שרקמ Mekaddesh, "sanctifies," or espouses his daughter, when she is a young woman, by himself, or by his messenger: If any one says to a woman, ישרקתה Hitbkaddeshi, ישרקתה)be thou sanctified," or espoused to me by this date (the fruit of the palm tree" Hithkaddeshi, "be thou sanctified," or espoused by this (or any other thing:) If there is in any one of there things the value of a farthing, תשרוקמ Mekuddesheth, "she is sanctified," or espoused; and if not, she is not תשרוקמ Mekuddesheth, "sanctified," or espoused: If he says, by this, and by this, and by this; if there is the value of a farthing in them all,

תשרוקמ Mekuddesheth, "she is sanctified," or espoused; but if not, she is not, תשרוקמ Mekuddesheth, "sanctified," or espoused: If she eats one (date) after another, she is not, תשרוקמ Mekuddesheth, "sanctified," or espoused, unless one of them is the value of a farthing."

In the Misnah, the oral law of the Jews, there is a whole treatise of ךישוריק Kiddushin, "sanctifications," or espousals; out of which the above passage is taken: And in the Gemara is another, full of the disputes of the doctors on this subject: And Maimonides has also written a treatise of women and wives; out of which might be produced almost innumerable instances, in proof of the observation; and such, as can read, and have leisure to read the said tracts, may fully satisfy themselves in this matter. And in the same sense, the apostle uses the word ακαζς , here: And the passage should be rendered thus; the unbelieving husband is espoused, or married to the wife, or rather has been espoused; for it relates to the act of marriage past, as valid; and the unbelieving wife has been espoused to the husband. The preposition εν, translated by, should be rendered to, as it is in the very next verse, God hath called us, εν οιρηνη, "to peace." The passage is introduced, to support the advice the apostle had given to believers married to unbelievers, not to depart from them, but live with them, who had had some scruple upon their minds, whether they ought to cohabit with them, being unbelievers; he advises them, by all means, to dwell with them, unless the unbeliever departed, seeing they were duly, rightly, and legally espoused to each other; and, therefore, ought not, notwithstanding their different sentiments of religion, to separate from one another; otherwise, if they were not truly married to one another, as such a departure and separation would suggest, this consequence must necessarily follow, that children, born in such a state of cohabitation, where the marriage is not valid, must be spurious, and not legitimate: which is the sense of the next clause, else were your children unclean, but now are they holy; that is, they would have been accounted illegitimate, but now legitimate. And,

6. This sense of the words is not novel, nor singular: It is agreeable to the minds of several interpreters, ancient and modern; as Jerom, Ambrose, Erasmus, Camerarius, Musculus, and others: which last writer, and who was a zealous Paedobaptist, makes this ingenuous confession; "formerly, says he, I have abused this place against the Anabaptists, thinking the meaning was, that the children were holy for the parents faith; which, though true, the present place makes nothing for the purpose"

5thly, To all which, this writer adds the commission in Matthew 28:19. Go, teach all nations, baptizing them, etc. Concerning which, he says, that as the commission to the sacred ministry enjoined the baptizing of all nations, whereof infants are a very great part; it also enjoined the baptizing infants, as a part of the nations they were to disciple and baptize, [p. 21]. And, elsewhere, he says, the words ought to be read, Go, disciple all nations, baptizing them;—and should be understood, as requiring the ministers of the gospel to make all nations disciples by baptizing them,—whereby every one is constituted a learner of Christ: And to prove, that infants are called disciples, he refers to Acts 15:10. Why tempt ye God to put a yoke on the neck of the disciples, etc. and to all, such scriptures, that respect the education of children, [pp. 24, 25]. But,

1. The commission does not enjoin the baptizing of all nations, but the baptizing of such as are taught; for the antecedent to the relative them cannot be all nations, since παντο τα ηθνη, the words for "all nations," are of the neuter gender; whereas αυτους "them," is of the masculine; but μαθευτας , "disciples;" is supposed and contained in the word μαθητευσατε, "teach, or make disciples;" such as are first taught, or made disciples by teaching under the ministry of the word, by the Spirit of God, Christ's orders are to baptize them.

2. If infants, as a part of all nations, were to be baptized, and because they are such; then the infants of Heathens, Turks and Jews, ought to be baptized, for they are a part of all nations, as well

as the children of Christians, or believers.

3. We are very willing, the words should be rendered disciple all nations, or make all nations disciples; that is, disciples of Christ, which is the same, as believers in him; for they are the true disciples of Christ, that have learned the way of life, and salvation by him; that deny themselves, sinful, righteous, and civil self, for his sake; who forsake all, take up the cross, and follow him; who bear, and bring forth much fruit, love one another, and continue in the doctrine of Christ (Luke 14:27, 33; John 15:8; 13:35; 8:31). And such, and such only, are the proper subjects of baptism: so, agreeable to this commission and the sense of it, Christ first made disciples, and then baptized them, or ordered them to be baptized.

4. These two acts, discipling and baptizing, are not to be confounded together; they are two distinct acts, and the one is previous to the other, and absolutely (John 4:1, 2) necessary thereunto. Men are not made disciples by baptizing them, as this writer suggests, but they must be first disciples, and then baptized. So Jerom[64] long ago understood the commission, who has there words upon it; "first, they teach all nations, then dip those that are taught in water: For, it cannot be, that the body should receive the sacrament of baptism, unless the soul has before received the truth of faith." To the same purpose, Athanasius says,[65] wherefore the Saviour does not simply command to baptize, but first says, teach; and then baptize thus, in the name of the Father, and of the Son, and of the Holy Ghost; that faith might come of teaching, and baptism be perfected."

5. Such a disciple, as this writer supposes to be constituted by baptism, namely, a learner of Christ, cannot agree with an infant. What can a new-born babe learn of Christ? What can it be taught of him, or receive by way of teaching, at the time of its baptism, or by being baptized? If learners and disciples are synonymous terms, as this author says, they cannot be disciples before they are learners; and they Cannot be learners of Christ, unless they have learned something of him: And, according to this notion, they

ought to learn something of him, before they are baptized in his name. But what can an infant learn of Christ?

6. The text in Acts 15:10 is not to be understood of infants, but of adult persons; even converted Gentiles, who believed in Christ, and were his disciples; and upon whom, the false teachers would have imposed the yoke of the ceremonial law; and, particularly, circumcision: Which, because it bound over to the whole law, the apostle represents as an insupportable one; and calls this imposition of it on the believing Gentiles, a tempting of God: And as for any other passages that enjoin the education of children, or speak of it, they are never from thence called the disciples of Christ, nor any where else.

6thly, This writer asserts, that "it is plain that the apostles thus understood our Saviour's meaning, and accordingly baptized Lydia and her household, and the Jailer and all his (Acts 16:15, 35); and the household of Stephanas" (1 Cor. 1:16); [p. 21]. But,

1. Seeing the understanding of our Saviour's meaning in the commission, depends upon those instances of baptism, and so the warrant for the baptizing of infants, the Paedobaptists ought to be sure that there were infants in there families, and that they were baptized, or otherwise they must baptize them, at most, upon a very precarious foundation; for if the commission of itself is not clear for it, and those instances in which the apostles acted according to the commission, are not sufficient to vouch it, it must stand upon a very bad bottom, having neither precept nor precedent for it; and they must know, that there are families that have no infants in them, and how can they be sure there were any in these? And,

2. It lies upon them to prove there were infants in these families, and that these infants were baptized, or the allegation of those instances is to no purpose; how they can satisfy themselves without it, they best know; they ought not to put it upon us to prove a negative, to prove that there were none, this is unfair; and one would think, should not sit very easy upon their minds, to rest

their practice on so poor a shift, and so unreasonable a demand. But,

3. We are able to make it appear, that there are many things in the account of the baptism of there families, which are inconsistent with infants, and which make it at least probable, that there were none in them; and certain, that those that were baptized were adult persons, and believers in Christ. As for Lydia, it is not certain in what state of life she was, whether single or married, whether maid, widow, or wife; whether she had any children, or ever had any; or if the had, and them living, whether they were infants or adult; and if infants, it does not seem probable that she should bring them along with her from her native place Thyatira to Philippi, where she seems to have been upon business, and so had hired a house during her stay there; wherefore, her household seems to have consisted of menial servants she brought along with her, to assist her in her business; and certain it is, that those that the apostles found there, when they entered into it, after they came out of prison, were such as are called brethren, and were capable of being comforted by them (Acts 16:15, 40). And as for the Jailer's household, they were such as were capable of having the word of God spoken to them, and of rejoicing at it, and in the conversation of the apostles, at what was laid and done by them; and are even expressly said to believe in God, as the Jailer did, and together with him; and as for the household of Stephanas, that is, by some, thought to be the same with the Jailer's; but, if not, it is certain it consisted of adult persons, believers in Christ, and very useful in the public service of religion; for they were the first-fruits of Achaia, and addicted themselves to the ministry of the saints (1 Cor. 16:15). All which, in each of the instances, can never be said of infants. But,

7thy, This writer adds one text more, which, he says, must be allowed to be decisive in the present case, and that is Romans 11:17-25 from whence he thinks it is most evident, that since the believing Gentiles are grafted into all the privileges and spiritual blessings of the Jewish church, they cannot be cut off from that

great blessing and privilege of having the covenant sealed to their infant seed [p. 21]. To which I reply,

1. It will readily be allowed, that believing Gentiles shared in all the spiritual blessings and privileges of the Jewish church, or of believers under the former dispensation; the same blessings of imputed righteousness and pardon of sin came upon the uncircumcision, as well as upon the circumcision, who walk in the steps of the faith of Abraham (Rom.4:6-12), for such that are Christ's, true believers in him, they are Abraham's seed, his spiritual seed, and heirs, according to the promise, of all spiritual blessings and privileges (Gal. 3:29). But,

2. The covenant of grace was never sealed to Abraham's natural seed; the covenant of grace itself did not belong to them, as such; nor was circumcision a seal of it to them; nor is baptism a seal of the covenant of grace to any; and therefore it is a great impropriety and impertinence to talk of cutting off from, that which was never had, and never was.

3. Though believing Gentiles share in the spiritual blessings and privileges which the Jewish church, or Jewish believers enjoyed, they never were grafted into that church; that church-state, with all the peculiar ordinances of it, was utterly abolished by Christ, signified by the shaking of the heavens and the earth, and removing of those things that are shaken, that those which cannot be shaken may remain (Heb. 12:26, 27). The Jewish church is not the olive-tree, of whole root and fatness the Gentiles partake; they are not grafted into the old Jewish stock; the ax has been laid to the root of that tree; and it is entirely cut down, and no engraftment is made upon it. But,

4. The olive-tree, of whose root and fatness believing Gentiles partake, is the gospel church-state, out of which the Jews that rejected Christ were left, and are the broken branches; and those that believed in Christ were taken in, and laid the first foundation of it; there are the first-fruits, and the root, which being holy, are a pledge of the future convection and holiness of that people;

they of them that received the first-fruits of the Spirit, were first incorporated into a gospel church-state; and then the Gentiles which believed were received among them, and were engrafted into them; and this engrafture or coalition was first at Antioch, where and when, and hereafter, the Gentiles partook of the root and fatness of the olive-tree; enjoyed the same privileges, communicated in the same ordinances, and were satisfied with the goodness and fathers of the house of God; and of this engrafture, and of this only, does this text speak; so that it is so far from being decisive in the present case, that there is not one word, one syllable about baptism in it, and still less can any thing, in favor of infant-baptism, be inferred from it. I shall conclude this chapter, and with it the affair of the divine right of infant-baptism, which, whether illustrated and confirmed in the Dialogue, must be left to the judicious reader, by observing, that the minister in it being required to give express New Testament proof for infant-baptism, which he was conscious to himself he could not do, in answer to it, requires express New Testament proof that women should partake of the Lord's Supper, and offers to prove infant-baptism by the same arguments that this should be proved. But,

1. We do not go about to prove women's right to partake of the Lord's Supper, by such arguments as this writer forms for us; as, by their covenant-interest, by their claim to have the covenant sealed to them, and by their being a part of all nations; and though we look upon their being believers and disciples of Christ, proper qualifications for their admission to the Lord's supper, when there can be made to appear to belong to infants, we shall readily admit them to baptism. But,

2. We prove their right to the ordinance of the Lord's Supper, by their right to the ordinance of baptism; for they that have a right to one ordinance, have to the other; that women believing in Christ: have a right to baptism, is clear, from Acts 8:12. Whey were baptized, both men and women, and therefore should partake of the Lord's Supper. Let it be proved, that infants ought to be baptized,

and it will be allowed and insisted upon, that they partake of the Lord's Supper.

3. We prove it by their being church members; Mary the mother of Jesus, with other women, were of the number of the disciples that formed the first gospel church at Jerusalem; Sapphira, the wife of Ananias, was, with her husband, of the multitude that believed, and were together, and had all things common; after whole awful death, believers were the more added to the Lord, that is, to the church, both men and women (Acts 1:14, 15; 4:32; 5:9, 14). There were women in the church at Corinth; concerning whom the apostle gives rules respecting their conduct (1 Cor. 11:5, 6, 13; 14:34, 35). Now all those that are members of gospel churches, ought to eat the bread and drink the cup, in remembrance of Christ (1 Cor. 11:26). Women are members of gospel churches; and therefore ought to eat and drink in like manner.

4. We prove this by example: Mary, the mother of our Lord, and other women, being of the number of the disciples, which constituted the gospel church state at Jerusalem, as they continued with one accord in prayer and supplication, so likewise in breaking of bread (Acts 1:14, 15; Acts 2:1, 44, 46).

5. We prove this by a divine direction, exhortation, and command, Let a man examine himself, and so let him eat (1 Cor. 11:29). The word used is ανθρωπος , a word of the common gender, and signifies both men and women; in which sense it must be often understood, as in 1 Timothy 2:5 for is Christ a mediator only between God and men, and not women? Under the gospel dispensation, in a gospel church state, there is neither male nor female; they are all one in Christ, and enjoy the same privileges and ordinances (Gal. 3:28). Let the same proof, or as good, be given for infant- baptism, and we have done; let it be proved that infants have a right to any other gospel ordinance as such; that they are or ought to be members of gospel churches; that there is either precept or precedent for the baptizing of them, and we shall readily admit them.

Chapter 6

Concerning the Mode of administering the Ordinance of Baptism, whether by immersion or by sprinkling.

The author of the dialogue under consideration affirms, that there is not one single Lexicographer, or critic upon the Greek Language, he has ever seen, but what agrees, that though the word baptizo sometimes signifies to dip, yet: it also naturally signifies to wash; and that washing, in any mode whatsoever, is the native signification of the word baptismas [p. 31], that the words baptize and baptism, as used in the New Testament, do not, from their signification, make dipping or plunging the necessary mode of administering the ordinance [p. 33], and that one single instance of that mode of administering the ordinance, is not to be found in all the New Testament [p. 34], nor is it probable it should be the mode [p. 38], and that the mode of administering it by sprinkling is a more lively emblem of what is signified and represented by it, than dipping or plunging can be supposed, and therefore the most proper one [p. 39].

First, As to the lexicographers, and critics on the Greek language, they agree that the word βαπτιζω, signifies, in its first and primary sense, "to dip or plunge," and only in a secondary and consequential sense, to wash, but never to pour or sprinkle; there being no proper washing, but what is by dipping; and for this we appeal to all the writers of this kind, and even to those this author mentions. Scapula, the first of them, renders βαπτιζω, by merga, seu immergo, ut quae tingendi, aut, abluendi gratia aquae immersimus, "to dip or plunge into, as what for the sake of dying or washing we dip into water;" item mergo, submergo, abruo aqua, "also to plunge, plunge under, overwhelm in water;" item abluo, lavo, "also to wash off, wash;" and βαπτιζωμας , he renders, by mergor, submergor, "to be plunged, plunged under;" and observes, that it is used metaphorically for obruer, to be overwhelmed; and βαπισμος , and βαπτισμα, he says, is, mersio, lotio, ablutio, ipse immergendi, item lavandi, seu abluendi actus, "plunging, washing,

ablution, the act itself of plunging, also of washing or ablution." In all which he makes dipping, or plunging, to be the first and preferable sense of the words.

Stephens gives the same sense of the words, and so Schrevelius, who renders βαπτιζω, by baptizo, mergo, lavo, "baptize, plunge, wash." Pasor only renders it baptizo, baptize, without determining its sense. And Leigh, in his Critica Sacra, observes, that "the nature and proper signification of it, is to dip into water, or to plunge under water;" and refers to John 3:22, 23; Matthew 3:16 and Acts 8:38. And cites Casaubon, Bucanus, Bullinger, and Zanchy, as agreeing and testifying to this sense of it; and baptisma, he says, is "dipping into water, or washing with water." And there are the Lexicographers and Critics our author refers us to: To which I may add the Lexicon compiled by Budaeus, Constantine, and others, who render the word βαπτιζω, by immergo, mergo, intingo, lavacro tingo, abluo, madesacio, law, mundo; "plunge, plunge into, dip into, dip in a laver, wash off, make wet, wash, cleanse:" And βαπτισμος , they say, is tingendi, hoc est mergendi actio, in quo significatu sinctura dicitur; "the action of tingeing, that is, of plunging; in which signification it is called a tincture, or dying;" and another by Hadrian Junius, who renders βαπτιζω, by immergo, "to plunge into;" and βαπτισμος , by immersio, lotio, baptismus, "immersion, washing, baptism." As for other critics on the Greek language, who assert, that the proper signification of the word baptizo, is to dip, or plunge; they are so numerous, that it would be tedious to reckon them up: I shall only mention a few of them, and their words. Calvin[66] says, "Ipsum baptizandi verbum mergere significat, & mergendi ritum veteri ecclesiae observatum fuisse constat;" the word baptize, signifies to plunge; and, it is plain, that the rite of plunging was observed in the ancient church." Beza, who must be allowed to be a learned critic in the Greek language, lays, on Mark 7:4 ,"Neque vero τοβαπτιζειν, significat lavare nisi a consequenti, nam proprie dedarat tingendi causa immergere; " neither does the word baptizo, signify to walk,

unless consequentially; for it properly signifies, to plunge into, for the sake of tinging, or dying;" and on Matthew 3:11 he says, "significat autem το βαπτιζειν, tingere quum παρα το βαπτειν, dicatur, & quum tingenda mergantur; "the word baptizo, signifies to dip (as Dyers in the vat) seeing it comes from bapto, to dip, and seeing things, that are to be dyed, are dipped."

Casaubon, another great critic on the Greek language, has these words on Matthew 3:6, "Hic enim fuit baptizandi ritus ut in aquas immergerentur, quod vel ipso vox βαπτιζειν, declarat fatis — unde intelligimus non esse ab re, quod jam pridem non nulli disputarant de taro corpore immergendo in ceremonia baptismi; vocem enim βαπτιζειν, urgebant;" for this was the rite of baptizing, that persons should be plunged into water, which the word baptizo, sufficiently declares. —Hence, we understand, that it was not foreign from the matter, which some time ago disputed, concerning plunging the whole body in the ceremony of baptism; for they urged the signification of the word baptizo. And, that this is the proper signification of the word, he observes, in his notes on Acts 1:5 and Acts 2:4. To which, I shall only add one more critic, and that is Grotius; who, on Matthew 3:6. thus writes; "Mersatione autem nan persusione agi solitum hunc ritum indicat & vocis proprietas, & loca ad eum ritum delecta (John 3:13; Acts 8:38), & allusiones multae apostolorum quae ad aspersionem referri non possunt" (Rom. 6:3; Col. 2:12), that this rite used to be performed by plunging, and not by pouring, both the propriety of the word, and the places chosen for this rite, shew (John 3:23; Acts 8:38), and the many allusions of the apostles, which cannot be referred to sprinkling" (Rom. 6:3, 4; Col. 2:12). I might have here subjoined, some instances of the use of the word in Greek authors, by which it appears to have the sense of dipping and plunging, and not of pouring, or sprinkling; but this has been largely done by Dr. Gale, and others. I shall, therefore, proceed,

Secondly, To consider the use of the words, baptize and baptism, in the New Testament; which our author says, do not,

from their signification, make dipping or plunging, the necessary mode of administering the ordinance of baptism: And the places enumerated by him, in which they are used, are as follow.

1. The descent of the holy Ghost on the apostles, and on Cornelius, and his company, is called baptizing (Acts 1:5; 11:16), where he observes, it cannot be pretended that there was the least allusion to, or resemblance of dipping, or plunging, in this use of the word. But the learned Casaubon, a very great critic in the Greek tongue, before-mentioned and referred to, does pretend, that there is such an allusion and resemblance, his words on Acts 1:5 are there, "et si non improbo, etc. although I do not disapprove of the word baptized, being retained here, that the antithesis may be full; yet, I am of opinion, that regard is had, in this place, to its proper signification; for βαπτιζειν, is to immerse, so as to tinge or dip: And, in this sense, the apostles are truly said to be baptized; for the house, in which this was done, was filled with the holy Ghost: So that the apostles seemed to be plunged into it, as into some pool." And the extraordinary descent of the spirit in those instances, is much more strongly expressed by a word, which signifies plunging, than if it had been expressed by a word, that signifies bare perfusion, and still left by sprinkling.

2. "Christ's crucifixion is called a baptism (Mark 10:38), but, being buffeted, spit upon, and lifted up upon the cross, says our author, bear no resemblance, nor can have any allusion to dipping, or plunging. But, it is easy to observe, that the sufferings of our Lord, which are compared to a baptism, in the place referred to, and in Luke 12:50, because of the greatness and abundance of them, are, sometimes, expressed by deep waters, and floods of waters; and he is represented as plunged into them, and covered and overwhelmed with them;" For so he says himself; The waters are come into my soul; I sink in deep mire, where is no standing; I am come into deep waters, where the floods overflow me (Ps. 119:1, 2). And, therefore, a word signifying immersion, and a covering of the whole body in water, is a very apt one to express

the multitude of Christ's sufferings, and the overwhelming nature of them; and must, more fitly, express the same, than a word, which only signifies pouring, or sprinkling a few drops of water.

3. The text in Mark 7:4 is next mentioned; which speaks of the Jews, when come from the market, not eating, except they wash (baptizoontai); and of the washing (baptismous) of cups and pots, brazen vessels, and of tables, or beds, as the word signifies. And this, our author thinks, is an unexceptionable instance of these words signifying washing, without dipping, or plunging; since it can hardly be supposed, that they dipped themselves under water, every time they came from market, or, that they dipped their beds, every time they sat, or lay upon them. But, in answer to this, it should be observed, that our Lord is here speaking of the superstition of the Pharisees, who, when they came from market, or any court of judicature, if they touched any common persons, or their clothes, reckoned themselves unclean; and, according to the traditions of the elders, were to immerse themselves in water, and did: So that a most proper word is here made use of, to express their superstition. And, as for cups, pots and brazen vessels, what other way of washing them is there, than by dipping, or putting them into water? And, in this way, unclean vessels were to be washed, according to the law (Lev. 11:32), as well as all that were reckoned so by the traditions of the elders; and even beds, pillows and bolsters, when they were unclean in a ceremonial sense, and not, as this author puts it, every time they lay, or sat upon them, were to be washed by immersion, or dipping them in water; as I have proved from the Jews' oral law, which our Lord has respect to, in my Exposition of this place; to which, I refer the reader. Wherefore, the words are here used in their primary sense, as signifying dipping; and, if they did not so signify, they would not truly represent the superstition, they are designed to do.

4. The next passage produced, is 1 Corinthians 10:1, 2 which speaks of the Jewish fathers, being baptized unto Moses in the cloud, and in the sea. Upon which, this writer observes, that he

thinks, he need not seriously undertake to convince his friend, he is debating with; "that the fathers were not dipped in the cloud, but that the rain from the cloud bore a much greater resemblance to sprinkling, or affusion, than to dipping." But let us a little examine this matter, and see wherein the agreement lay, between baptism and the Israelites passage under the cloud, and through the sea.

Which may be considered, either together, or separately: If together, the agreement between it and baptism, lay in this; the Israelites, when they passed through the Red Sea, had the waters on each side of them, which stood up, as a wall, higher than they, and the cloud over them; so that they were, as persons immersed in, and covered with water; and, in this view, it is easy to see, that the resemblance is much greater to immersion, than to sprinkling, or affusion: or this may be considered separately, as baptized in the cloud, and as baptized in the sea; in the cloud, when, as Gataker,[67] a Paedobaptist writer, thinks, it passed from before the face of the Israelites, and stood behind them, and was between the two camps, to keep off the Egyptians; and which, when it palled over them, let down a plentiful rain upon them, whereby they were in such a condition, as if they had been dipped all over in water; or, when under the cloud they were all over covered with it, as a person, when baptized by immersion, is all over covered with water; and they might be said to be baptized in the sea, when, as they passed through it, the waters standing up above their heads, they seemed as if they were immersed. The resemblance to plunging, therefore, considered in either way, must be nearer than to pouring, or sprinkling a small quantity of water. To which may be added, that the descent of the Israelites into the sea, when they seemed as though they were buried in the waters of it; and their ascent out of it again on the shore, have a very great agreement with baptism, as administered by immersion; in which, the person baptized goes down into the water, is buried with Christ therein; and comes up out of it, as out of a grave, or as the children of Israel out of the Red sea.

5. The last text mentioned, where the word baptism is used, is Hebrews 9:10 where our author observes, "the apostle, speaking of the ceremonial dispensation, tells us, that it stood only in meats, and drinks, and divers washings (baptismous) and carnal ordinances; and the principal of these washings, he exemplifies to us, verse 13 to be the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean: Here, therefore, the word cannot, with any appearance of modesty, be explained in favor of immersion." To which, I reply, that the ashes of an heifer, sprinkling the unclean, were so far from being the principal part of the Jewish washings or baptisms, that it was no part at all; nor is this mentioned by the apostle, as any exemplification of them, who understood there things better. Sprinkling the ashes of the heifer, and the waffling, or bathing of the person in water, which was by immersion, are spoken of, as distinct and separate things, in the ceremony referred to, Numbers 19:19 and indeed, washing by sprinkling, is not reconcilable to good sense, to the propriety of language, and to the universal custom of nations. However, certain it is, that the priests, Levites, Israelites, vessels, garments, etc. which were enjoined washing by the ceremonial law, and which washings, or baptisms, are here referred to, were done, by putting them into water, and not by pouring, or sprinkling water upon them. It is a rule with the Jews,[68] that, "wheresoever, קגה לכ in the law, washing of the flesh, or of the clothes is mentioned, it means nothing else, than Tebileth Col hagoph, the dipping of the whole body in a laver—for if any man dips himself תליבט all over, except the tip of his little finger, he is still in his uncleanness." From the whole, it appears, that the words, baptize and baptism, in all the places mentioned, do, from their signification, make dipping, or plunging, the necessary mode of administering the ordinance of baptism. I now go on,

Thirdly, To vindicate those texts of scripture, which afford instances of the mode of administering baptism by immersion, from the exceptions of this writer, who confidently affirms, "that none of those texts will necessarily prove that any one person was

baptized by dipping, by John Baptist, our blessed Saviour, or his apostles." [p. 34]. And,

1. The first text brought into the debate, and excepted to, is Matthew 3:6. And were baptized by him in Jordan, confessing the sins. But we do not argue on this place, from those persons being baptized, to their being dipped, as this writer makes his neighbor to do, but from their being baptized in the river Jordan; for why should John choose the river Jordan to baptize in, and baptize in that river, if he did not administer the ordinance by immersion? Dr. Hammond, a Paedobaptist, thought that these words afford an argument for dipping in baptism, though our author will not allow it: His paraphrase of them is; "And he received them by baptism, or immersion in the water of Jordan, promising them pardon upon the sincerity of their conversion and amendment, or reformation of their lives." And in his note on Matthew 3:1 having respect to this place, says, "John preaching repentance to the Jews in the desert, received all that came unto him as new proselytes, forsaking their old relations, that is, their sins, and in token of their resolved change, put them into the water, dipped them all over, and so took them out again; and upon the sincerity of their change, promised them the remission of their sins, and told them of the Messiah which was suddenly to appear among them, and warned them to believe on him." The instances of washing in the pool of Siloam, in Solomon's ten lavers, or the hands in a bason, mentioned by our author, are very impertinent; and besides, such washing is not performed without dipping. Who ever washes his hands without dipping them in the water he washes in?

2. Another text mentioned, is John 3:23. John was baptizing in Enon near to Salim, because there was much water there. Upon which this writer observes, that "the words in the original are many waters; which implies many springs or brooks of water; waters suited to the necessity and convenience of the vast multitudes that resorted to John, as a supply of drink for themselves, and for the horses and camels which they rode upon, as well as for

their baptism. Here is no appearance of dipping in the case.—Had John baptized all these multitudes by dipping, he must have stood almost continually in water, up to his waist, and could not have survived the employment but by miracle." To which I reply,

(1.) Admitting that the words in the original, many waters, imply many springs or brooks, this shews there was a confluence of water there; and every body knows, that many springs and brooks being together, could easily fill large pools, sufficient for immersion; and even form and feed great rivers, which is often the case; and besides, the use this author finds for there springs and brooks, requires a considerable quantity of water, namely, for the vast multitudes of men, and for their horses and camels; and surely, therefore, there must be a sufficient quantity to cover a man's body in.

(2.) The words πολλα υδατα, many waters, signify a large quantity, great abundance, both in the literal and metaphorical sense of the phrase, as it is used by the evangelist John elsewhere, see Revelation 1:15 and 17:1, 15 and by the Septuagint interpreters, it is used even for the waters of the sea (Ps. 127:19; 107:23) and answers to מים רבים, Mayim Rabbim, in Song of Solomon 8:7 many waters cannot quench love; which surely must refer not to a small, but a large quantity of water; and which phrase there, the Septuagint render by much water, as we do the phrase here.

(3.) There words are given as a reason, not for the convenience of drink for men and their cattle, but for the baptizing of men, and the convenience of that; that the men that came to John's baptism came on horses and camels, we know not; however, the text assigns no reason for the choice of the place upon the account of convenience for them, but for baptism only; and therefore, we should not overlook the reason in the text, that is certain, and receive one, which, at most, is very precarious and uncertain; besides, John had not, at this time, such vast multitudes that followed him; those followed Christ, and not him: he was decreasing: Christ made and baptized more disciples than he. See verses 26, 30 and chapter 4:1.

(4.) Supposing that vast multitudes still followed him, and

were baptized by him, this affords no argument against dipping in baptism; and especially since this was performed in a place where there was much water. Nor was the baptizing of such great multitudes by immersion so great an undertaking, as that he could not survive it without a miracle; admit the work to be hard and laborious, yet as his day was, his strength was; according to the divine promise. We have had instances in our own nation, in our climate, of persons that have baptized great multitudes in rivers, and even in the winter time, and that for many days successively, if credit is to be given to our own writers. Mr. Fox the martyrologist, relates,[69] from Fabian, that Austin, archbishop of Canterbury, baptized ten thousand in one day, in the river Swale; and observes upon it, that whereas he then baptized in rivers, it followeth, there were then no use of fonts. And the same, Ranulph, the monk of Chester affirms, in his history,[70] and says, it was on a day in the middle of winter; and, according to Fox, it was on a Christmas-day. And our historian Bede says,[71] that Paulinus, for six and thirty days successively, did nothing else, than instruct the people, which from all parts flocked unto him, and baptized them that were instructed in the river Glen; and who also baptized in one day vast numbers in the river Trent, King Edwin being present.

(5.) Though, this writer says, here is no appearance of dipping, in the case referred to in the text, yet there are several Paedobaptists, who are of another opinion, and think there was. Calvin, on the text, thus writes; "from these words, we may gather, that baptism was performed by John and Christ, by a plunging of the whole body under water." Piscator, on the place, has there words; "this is mentioned, to signify the rite of baptism which John used; namely, plunging the whole body of the man, standing in the river; hence, Christ, being baptized of John in Jordan, is said to come up out of the water (Matthew 3:16). The same mode Philip observed" (Acts 8:38). Aretius, on the passage, writes in the following manner; "but, why did John stay here? He gives a reason, because there was much water here; wherefore penitent persons

might be commodiously baptized; and, it seems to intimate, that a large quantity of water was necessary in baptizing, that they might, perhaps, immerse the whole body." To which, I shall only add the words of Grotius, on the clause, much water: "Understand, says he, not many rivulets, but, simply, a plenty of water; such, namely, in which a man's body could easily be immersed: In which manner baptism was then performed."

3. Another text, produced in favor of dipping in baptism, is Matthew3:16. And Jesus, when he was baptized, went up straightway out of the water. To which is objected, that "there is no more in the original, than that our Saviour went up straightway απο, from the water; which Greek preposition always naturally signifies from, but never out of, and therefore, this instance can stand in no stead." But if the preposition never signifies out of, it is strange that our learned translators should so render it here, as also the Vulgate Latin, Syriac, Persic, and Ethiopic versions; and so it is rendered in the New Testament in several places, as in Mark 16:9; Luke 4:35, 41; Acts 2:9; 17:2 and 28:23, ךם and in others. And, moreover, it should be observed, that this preposition answers to the Hebrew Min, which signifies out of, as well as from; and which the Syriac version uses here: And, as a proof of both, let Psalm 40:2 be consulted, and the Septuagint version of it, where David says, the Lord brought him up out of an horrible pit, αρ απο πηλου ιλυος , and out of the miry clay. And, if our Lord came up out of the water, it is a clear case, that he must halve been in it; that he went down into it, in order to be baptized; and that he was baptized in it: And, is it reasonable to think, he should be baptized in the river Jordan, in any other way, than by immersion? See the note of Piscator, upon the preceding text.

4. Acts 8:38, 39 goes in company with the former; and they went down both into the water—and when they were come up out of the water. And the following remark is made; "there can be no more proved from this text, than that Philip and the Eunuch went down to the water, and came up from it. The preposition ειπ, rendered

into, naturally signifies unto, and is commonly so used in the New Testament and the preposition εκ, rendered out of, properly signifies from—so that there is no evidence from this text, that the Eunuch was baptized by dipping." Here our author seems to have in view, a very false piece of criticism, frequently used upon this text; as if the going down into the water signified no more, than going down to the bank of the water, to the water-side: And, to support which, his sense of the preposition εις , which he would have rendered unto, is calculated. But, it should be observed, that the historian relates in verse 36 that, before this, they were come to a certain water, to the water-side; and, therefore, this, their going down, must be into it. Wherefore, as it cannot be denied, but that this preposition frequently signifies into, it must have this signification here; and this determines, and settles the sense of the other preposition, and shews, that that must be rendered, as it is, out of; seeing, whereas they went down into the water, when they came up, it must be out of it: All which gives evidence, that the Eunuch was baptized by dipping. Calvin thought so, who, on the text, has there words; "hic perspicimus, etc. Here we see, what was the manner of baptizing with the ancients, for they plunged the whole body into water."

5. The last text, mentioned in the debate, is Romans 6:4. We are buried with him by baptism into death. Where baptism is called a burial; a burial with Christ, a representation and resemblance of his; which it cannot be, unless it is administered by dipping. But this writer observes, it is also said, we are baptized into Christ's death; and asks, "What resemblance is there in baptism to Christ's dying upon the cross, if we are baptized by dipping? Was there any thing like dipping in our Saviour's crucifixion? —would you have such a manner of death resembled in baptism, by drowning men when you baptize them? And affirms, that this text has no reference at all to the imitation either of Christ's death or burial, or to any particular mode of administering that ordinance; but the scope is to shew us our obligation, by baptism, unto a conformity

to the death and resurrection of Christ:, by dying unto sin, and rising again unto newness of life." But, we have seen already, that there is a resemblance between the crucifixion and death of Christ and baptism, as administered by dipping. The overwhelming sufferings of Christ are fitly signified, by a person's being plunged into water; and a great likeness there is between the burial of Christ and baptism, as performed by immersion: And, indeed, there is no other mode of administering that ordinance, that can represent a burial, but immersion. And be it so, that the scope of the place is to shew us our obligation, by baptism, unto a conformity to the death and resurrection of Christ, by dying unto sin, and rising again to newness of life; then that ordinance ought to be so administered, that it may represent unto us, the death and resurrection of Christ, and our dying unto sin, and rising unto newness of life; which are done, in a most lively manner, by an immersion into water, and an emersion out of it. And, that there is an allusion, in this passage, to the primitive mode of baptizing by dipping, is acknowledged by many divines and annotators; too many to recite: I will just mention two or three. The Assembly of divines, on this place, say, "in this phrase, the apostle seemeth to allude to the ancient manner of baptism; which was to dip the parties baptized, and, as it were, to bury them under the water, for a while; and then to draw them out of it, and lift them up, to represent the burial of our old man, and our resurrection to newness of life."

Dr. Hammond's paraphrase of the words, is this; "it is a thing, that every Christian knows, that the immersion in baptism, refers to the death of Christ; the putting the person baptized into the water, denotes and proclaims the death and burial of Christ; and signifies our undertaking in baptism, that we will give over all the sins of our former lives (which is our being buried together with Christ, or baptized into his death) that so we may live that regenerate new life (answerable to Christ's resurrection) which consists in a course of all sanctity, a constant Christian walk all our days." So Piscator, on the text, "videtur respicere ad veterem

ritum, etc. It seems to respect the ancient rite, when, in the whole body, they were plunged into water, and so were, as if they had been buried; and immediately were drawn out again, as out of a grave." But,

Fourthly, This writer thinks, it is not probable, from the instances of administering this ordinance in scripture, that it was performed by dipping. And,

1. He observes, "that in Acts 2:41. there were three thousand baptized in Jerusalem, in one day; most certainly, adds he, towards the close of the day; and asks, was there any probability (I had almost said possibility) that they should all be baptized by dipping, in so short a time? Or, is it probable that they could so suddenly find water sufficient in that city, for the dipping of such a multitude; especially while they were so firmly attached to the ceremonial institution, which made it unlawful for two persons to be dipped in the same vessel of water." To which I reply,

(1.) That though three thousand were added to the church on one and the same day, it does not necessarily follow from the text, that they were all baptized in one day, the words do not oblige to such a sense; I am indeed willing to allow it, and am of opinion they were baptized in one day; though it does not appear that it was most certainly at the close of the day, as this writer affirms; for it was but the third hour, or nine o'clock in the morning, when Peter began his sermon, which does not seem to be a long one; and when that was ended, after some discourse with the converted persons, and exhortations to them, this ordinance was administered. And if Austin, as we have seen from our historians, could baptize ten thousand in a short winter's day, it need not seem improbable, and much less impossible, that three thousand should be baptized, even at the close of a day; when it is considered that there were twelve apostles to administer baptism to them, and it was but two hundred and fifty persons apiece; and besides, there were the seventy disciples, who were administrators of this ordinance; and supposing them all employed, they would have no more than

six or seven and thirty persons apiece to baptize; and as for the difference between administering the ordinance by dipping, and by sprinkling, it is very inconsiderable; for the same form of words must be pronounced in administering it one way as another; and a person being ready, is very near as soon dipped into water, as water can be taken and sprinkled or poured on his face. And,

(2.) Whereas a difficulty is made of finding suddenly water sufficient in the city of Jerusalem, for the dipping of such a multitude; it should be observed, that besides baths in private houses, for purification by immersion, in case of menstrua's, gonorrhaea's, etc. there was in the temple an apartment called the dipping-room, for the high-priest to dip himself in, on the day of atonement; and there were ten layers of brass, each of which held forty baths of water, sufficient for the immersion of the whole body of a man; and there was the molten sea, for the priests to wash in, which was done by immersion; and there were also several pools in the city, as the pools of Bethesda, Siloam, etc. where persons bathed or dipped themselves, on certain occasions: So that there were conveniences enough for baptism by immersion in this place. And,

(3.) As for what this author says, that according to the ceremonial institution, it was unlawful for two persons to be dipped in the same vessel of water: I must own my ignorance of it, till some proof is given; the laver in the temple was in common for the priests.

2. The narrative of Paul's baptism, he says, makes it appear to be administered in his bed-room (Acts 9:9, 18), but that he was in his bed-room when Ananias came to him, is not so clear; however, certain it is, that he arose, and was baptized. Whether he arose off of his bed, or off of his chair, cannot be said; but be that as it will, had the ordinance been to have been performed by sprinkling or pouring a little water on him, he need not have rose up from either; but he arose, and went either to a bath that might be in Judas's house, fit for such a purpose, or to some certain place without doors, convenient for the administration of the ordinance.

3. The words of the text, Acts 10:47, Can any man forbid water, that these should not be baptized? he says, seem plainly to contradict the dipping of Cornelius and his household, But why so? there is nothing in the text contradicts it; for the sense is, "Can any man forbid the use of his river or bath, or what convenience he might have, for the baptizing of those persons?" Which shews, that it required a place of some quantity of water, sufficient for baptizing by immersion; otherwise it would not have been in the power of any man to hinder them having a little water, to be sprinkled or poured on the face. And what follows confirms it; And he commanded them to be baptized in the name of the Lord; besides, the words of the text may be rendered, Can any man forbid that these should be baptized with water? See Erasmus on the place. Wherefore, what this writer says, that the apostle did not speak of forbidding the water to run in the river, or to remain in any other receptacle or reservoir of water, and therefore must speak of bringing water for their baptism, is very impertinent and ridiculous.

4. He observes, that "the Jailer and his household were baptized in the dead of the night, in the same hour of his conversion by the earthquake; and therefore, there was no probability (nor indeed possibility) of their going to any depth of water for that purpose" (Acts 16:33). But where is the impossibility, or improbability of it? Grotius thinks it probable, that there was a pool in the prison, where he washed the stripes of the apostle and here the ordinance might be administered; but, if nor, it is not unreasonable to suppose, that they went out of the prison, to the river near the city, where the oratory, or place of prayer was, verse 13 and there administered the ordinance, and then returned to the prison again, before morning, unobserved by any: compare verses 30 and 34 together. And now let it be considered, whether there instances, as our author says, are sufficient to convince an unprejudiced person, that the ordinance was not administered by dipping, in the apostolic times.

5. He concludes, that seeing sprinkling was the greatest purification among the Jews, and the blood of Christ, and the influences of the holy Spirit, are frequently represented by sprinkling, but never by dipping; therefore, it must be the most proper mode of administration. But,

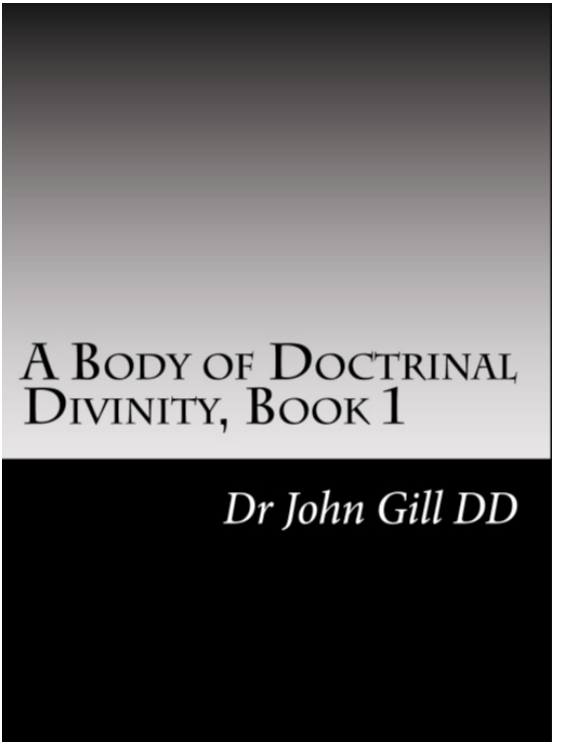
1. It must be denied, that sprinkling was the greatest purification among the Jews; their principal purifications, and which were most frequently used in cases of ceremonial uncleanness, were performed by immersion, and therefore they are called washings, or baptisms, in Hebrews 9:10 and even the purification by the ashes of the red heifer, which this writer instances in, was not performed without bathing the person all over in water (Num. 19:19), and which was the closing and finishing part of it.

2. It is not fact, that the blood of Christ, and the influences of the Spirit, are never represented by dipping. The bloody sufferings of Christ:, and the large abundance of his blood-shed, are called a baptism, or dipping (Luke 12:50). And his blood is represented, as a fountain opened to wash in, for sin, and for uncleanness (Zech.13:1). And the donation of the Spirit, on the day of Pentecost, is also called a baptism, or dipping (Acts 1:5). But, it is not on those allusive expressions, that we lay the stress of the mode of the administering this ordinance, though they are only such, this author attempts to mention, in favor of sprinkling. Wherefore, upon the whole, let the reader judge, which is the most proper and significant rite, used in the administration of the ordinance of baptism; whether immersion, which is the proper and primary sense of the word baptism, and is confirmed to be the rite used, by the places in which baptism was administered; and by several scriptural instances and examples of it, as well as by allusive expressions; and which fitly represents the death, burial and resurrection of Christ; or, sprinkling, which the word baptism never signifies; and is not confirmed by any of the said ways; nor does it represent any thing for which baptism is administered. Let it be, therefore, seriously considered, what a daring thing it

is to introduce into this ordinance subjects which Christ never appointed, and a mode of administering it never used by him or his apostles. In matters of worship, God is a jealous God. The case of Nadab and Abihu ought to be remembered by us, who offered strange fire, the Lord commanded not. In things relating to religious worship, as this ordinance of baptism is a part of a precedent: And we ought to keep to the rule, both as to matter and manner, and not dare to innovate in either, left it should be said to us, hath required this at your hands? worship, and with teaching for doctrines, the commandments of men.

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A BODY OF DOCTRINAL DIVINITY BOOK 1



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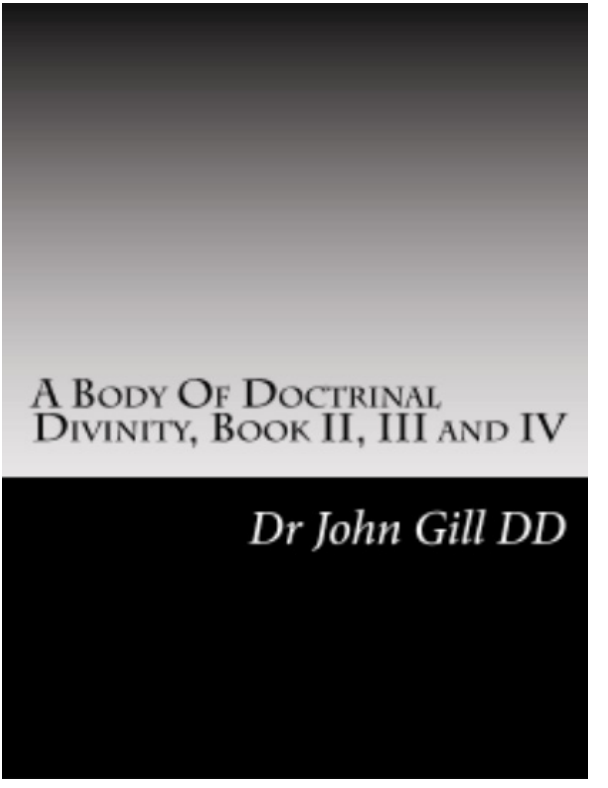
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The contents of Book II treats the subject of Of The Acts and Works of God

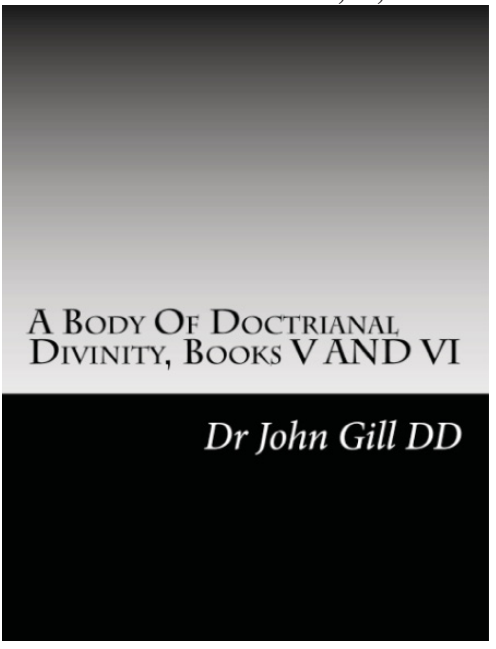
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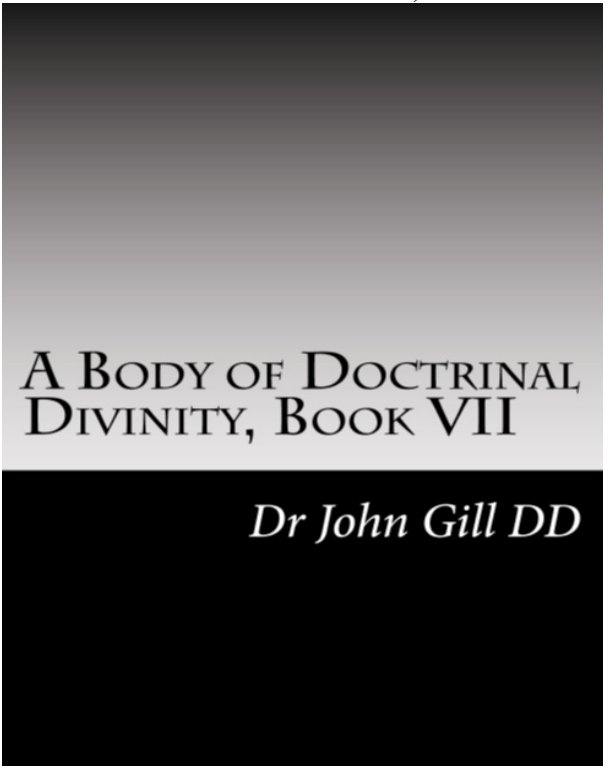
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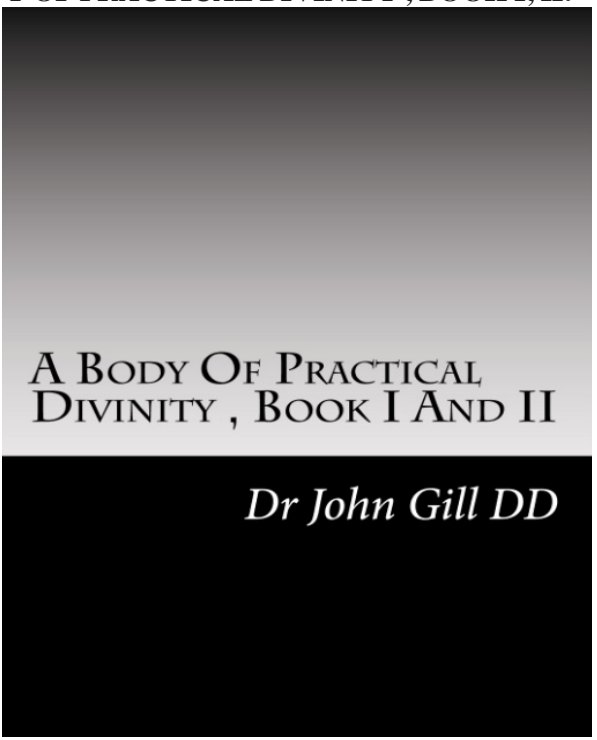


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Chapter 3 Of The Separate State Of The Soul Until The Resurrection,And Its Employment In That State
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A BODY OF PRACTICAL DIVINITY , BOOK I, II.



A System of Practical Truths

Authored by Dr John Gill DD,
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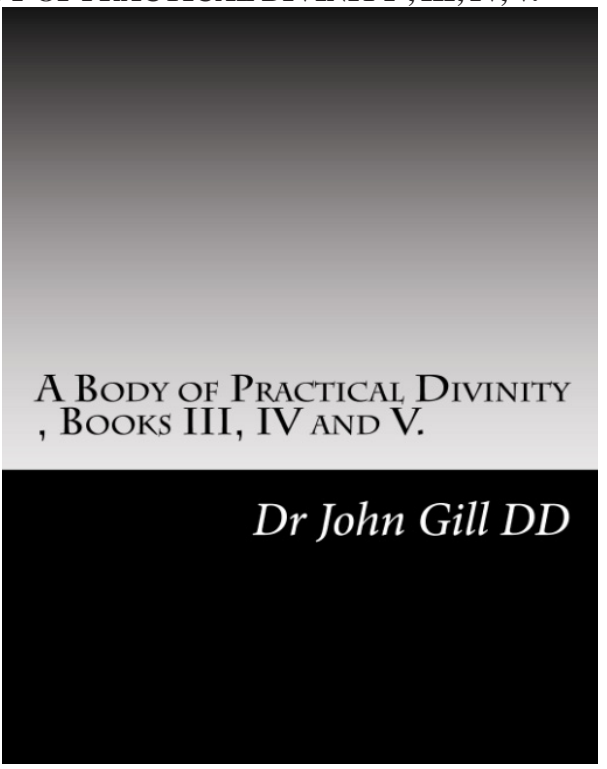
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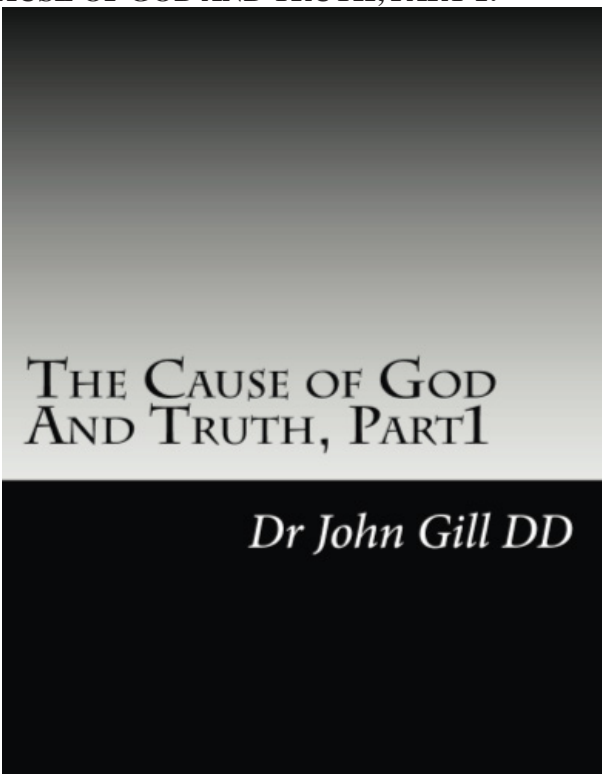
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THE CAUSE OF GOD AND TRUTH, PART 1.



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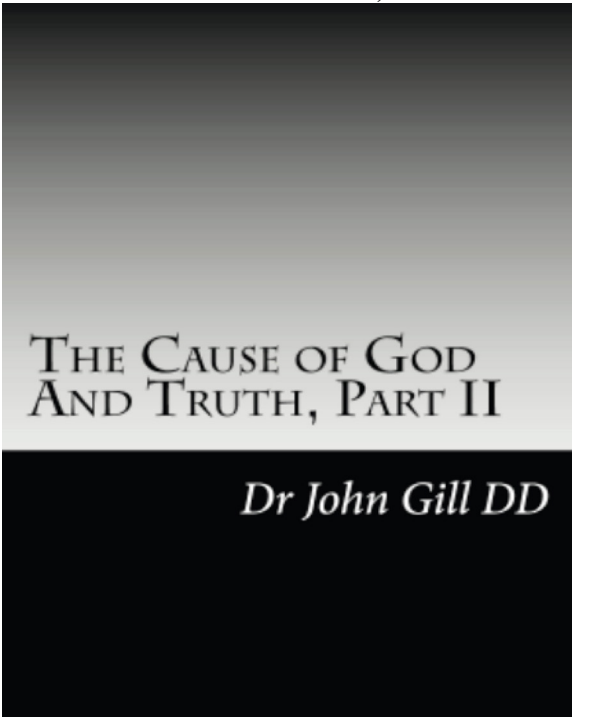
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THE CAUSE OF GOD AND TRUTH, PART II.



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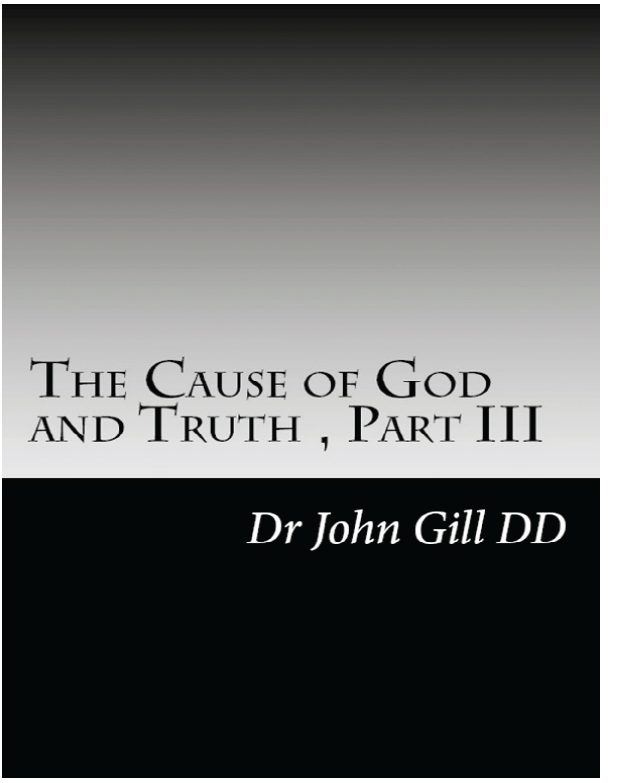
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THE CAUSE OF GOD AND TRUTH PART III.



The Doctirnes of Grace

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This book contains John Gill's answers to Dr Whitby objections to The Doctrines of Grace under the following heads.

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1 Peter 2:8. 10
Jude 1:4. 1
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Romans 5:19.
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Romans 8:34.
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Hosea 2:19, 20.
Jeremiah 32:40.
John 14:16.
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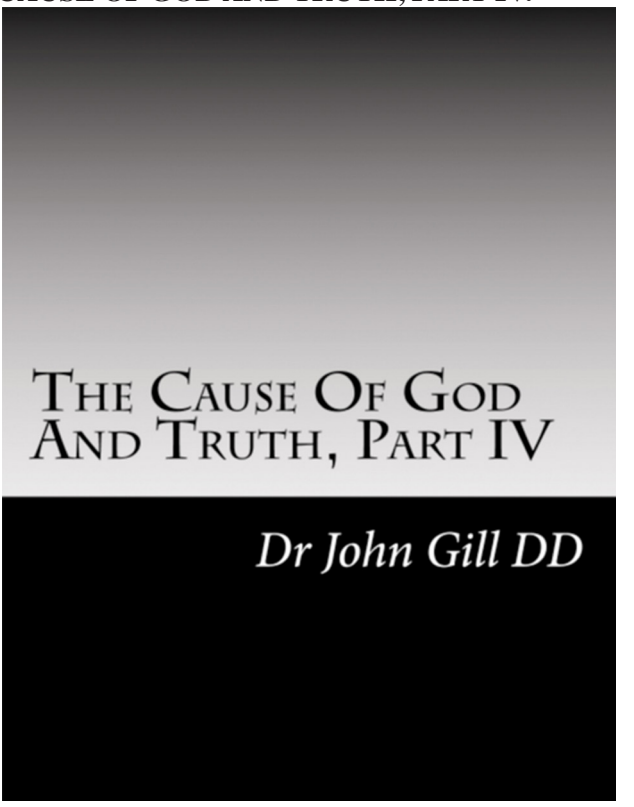
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The Third Part was published in 1737.

THE CAUSE OF GOD AND TRUTH, PART IV.



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The Third Part was published in 1737, and is a confutation of the arguments from reason used by the Arminians, and particularly by Dr. Whitby, against the above doctrines ; and a vindication of such as proceed on rational accounts in favour of them, in which it appears that they are no more disagreeable to right reason than to divine revelation ; to the latter of which the greatest deference should be paid, though the Rationalists of our age too much neglect it, and have almost quitted it ; but to the law and to the testimony, if they speak not according to this word it is because there is no light in them.

In this part of the work is considered the agreement of the sentiments of Mr. Hobbes and the Stoic philosophers with those of the Calvinists, in which the difference between them is observed, and the calumny removed ; to which is added, a Defence of the

Objections to the Universal Scheme, taken from the prescience and the providence of God, and the case of the Heathens.

The Fourth Part was published in 1738, in which the sense of the ancient writers of the Christian Church, before the times of Austin, is given ; the importance and consequence of which is shown, and that the Arminians have very little reason to triumph on that account.

This work was published at a time when the nation was greatly alarmed with the growth of Popery, and several learned gentlemen were employed in preaching against some particular points of it ; but the author of this work was of opinion, that the increase of Popery was greatly owing to the Pelagianism, Arminianism, and other supposed rational schemes men run into, contrary to divine revelation, This was the sense of our fathers in the last century, and therefore joined these and Popery together in their religious grievances they were desirous of having redressed ; and indeed, instead of lopping off the branches of Popery, the axe should be laid to the root of the tree, Arminianism and Pelagianism, the very life and soul of Popery.

This is Part 4 of 4 parts, and a new edition, with some alterations and improvements, is now published by request.

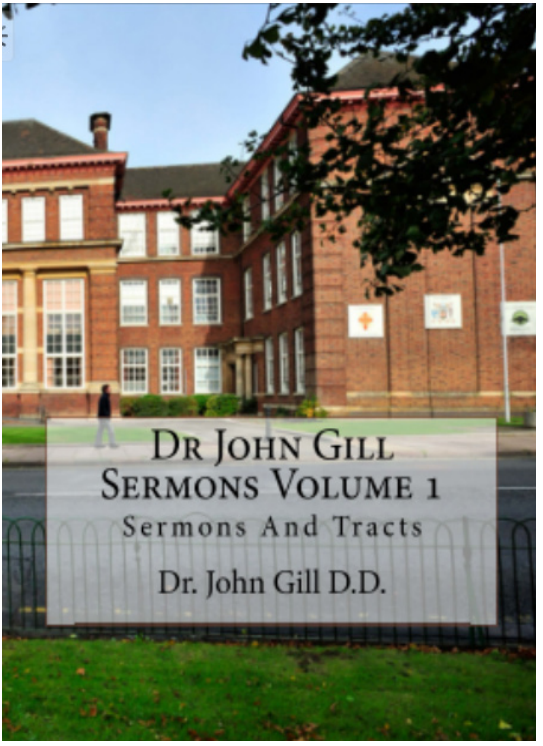
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Chapter 6 Of The Heathens
A Vindication of The Cause of God and Truth

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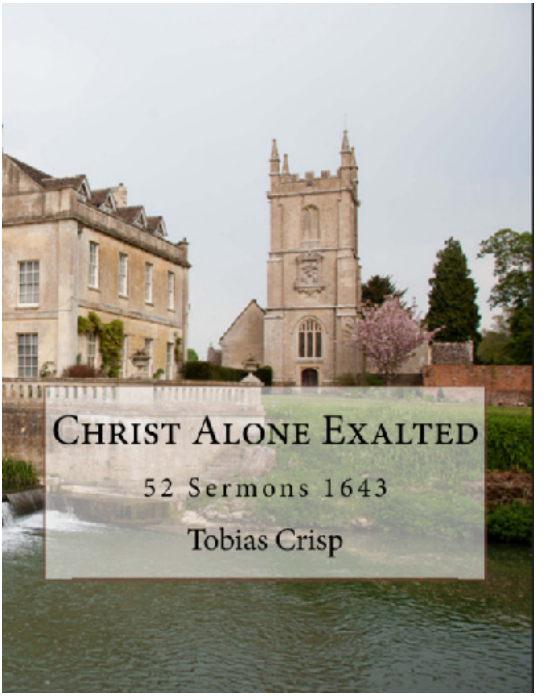
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12 The Ancient Mode Of Baptizing, By Immersion, Plunging, Or Dipping Into Water;

13 The Divine Right Of Infant Baptism, Examined And Disproved;

14 The Divine Right Of Infant Baptism, Examined And Disproved.

CHRIST ALONE EXALTED



52 Sermons 1643

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Tobias Crisp was a preacher of the gospel in England in the 17 century. He was born in 1600 and died in 1643 at which time these sermons were published.

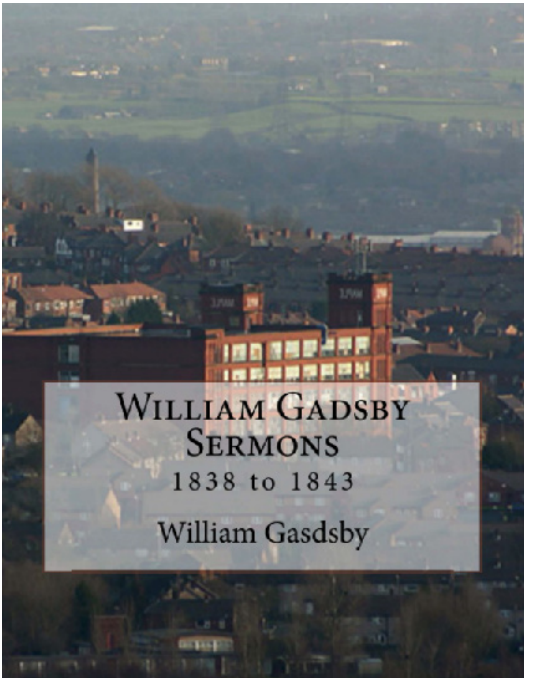
He lived at the time when the First London Particular Baptist Confession of 1644 was published and it is clear from these sermons he taught Calvinists truths.

He preached the doctrines of grace and was charged with being an Antinomian and provoked opposition from various quarters.

Dr. John Gill republished these sermons along with comments, in his defense, showing that Tobias Crisp clearly taught the truths of the Lord Jesus Christ.

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WILLIAM GADSBY



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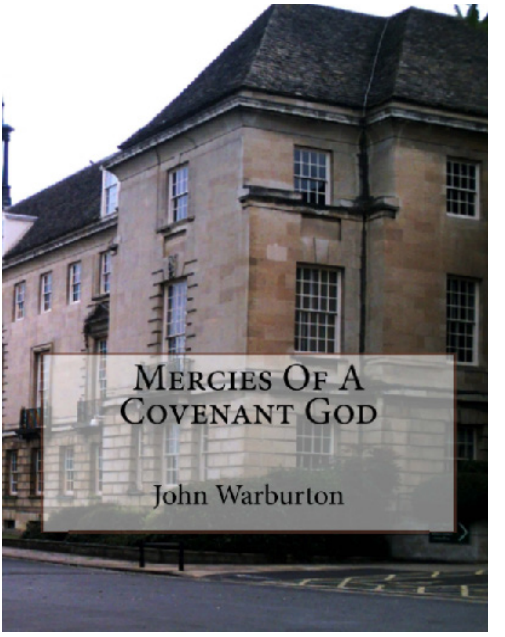
This volume contains a tribute of high esteem, given by J.C Philpot on the death of William Gadsby, in 1844 and contains series of sermons preached between September 1838 and 14th June 1843.

William Gadsby became a Particular Baptist minister in 1798 and went on to preach to many thousands of people. He later published Hymns, in a hymn books still used today by Particular Baptists.

He was born in Attleborough, Warwickshire in 1773. He had little or no education. In 1790, he went to see men hanged, and the horrid spectacle had such an effect on his mind that he was never afterward like the same youth.His memoirs tell of the lengths of folly into which he ran prior to this time and were often related by him in his ministry These memoirs were published shortly after his death.

William Gadsy preached the distinguishing doctrines of grace that gave all the glory to the Lord Jesus Christ for his salvation.

JOHN WARBURTON



Mercies Of A Covenant God

Authored by John Warburton, Created by Bierton Particular Baptists

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BISAC: Religion / Christianity / Baptist

God be merciful to me a sinner was the cry of John Warburton on discovering and realizing he ruined lost condition before God. He knew and felt the condemnation of God against him. He knew of no way but to mend his ways, repent to find mercy. He could think of no other way to save his soal but by mending his life, doing

his duty and pleasing God.

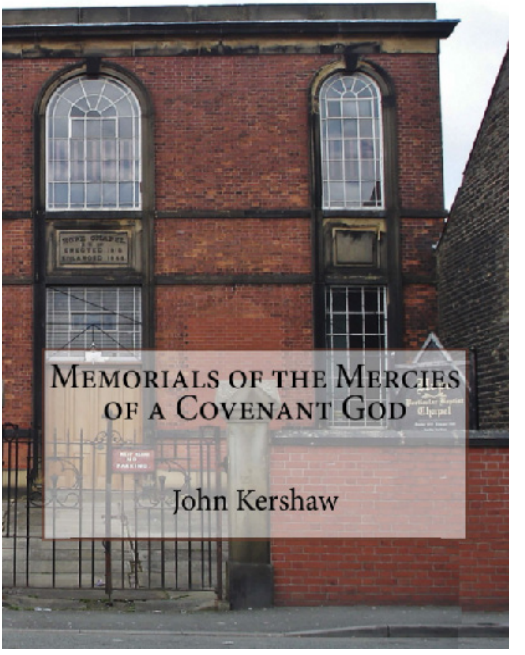
This book, "Mercies of a Covent God" tells the life story of John Warburton, of his call by grace, and becoming a Particular Baptists ministry in England. This book is not dry or intellectual Calvinism but experiential Christian experience. Teaching the way of salvation as Gods way, Father, Son and Holy Spirit engaged in covenant to save not to propose salvation but call by grace. Faith alone in the person of the Lord Jesus Christ, his atoning blood, and imputed righteousness are clearly taught be blessings of grace.

This is recommended read for Preterits as it is important, in order to have a correct understanding of Last things, we must have a correct view of first things, i.e. the beginnings to understand last things.

The Soteriology of John Warburton, like all Particular Baptists in the, is Calvinistic, but not textbook Calvinism. It is felt that a correct view of the way of salvation is important to understand eschatology, correctly and not in a dry textbook way. True religion is more than notion, Something must be known and felt.

This book also contains short bibliographies of the hymn writers that are quoted in this book

MEMORIALS OF THE MERCIES OF A COVENANT GOD



Authored by John Kershaw

List Price: $9.99
8.5" x 11" (21.59 x 27.94 cm)
Black & White on White paper
170 pages
ISBN-13: 978-1977848956 (CreateSpace-Assigned)
ISBN-10: 1977848958
BISAC: Biography & Autobiography / Personal Memoirs

John Kershaw (1792-1870) was a Particular Baptists pastor for fifty-two years of Hope Chapel, Rochdale. He exercised a powerful ministry among the church, and became an influential preacher across the country. Few ministers remain faithful to a single congregation for an extended period—Kershaw committed himself to the same church he attended as a boy. This autobiography

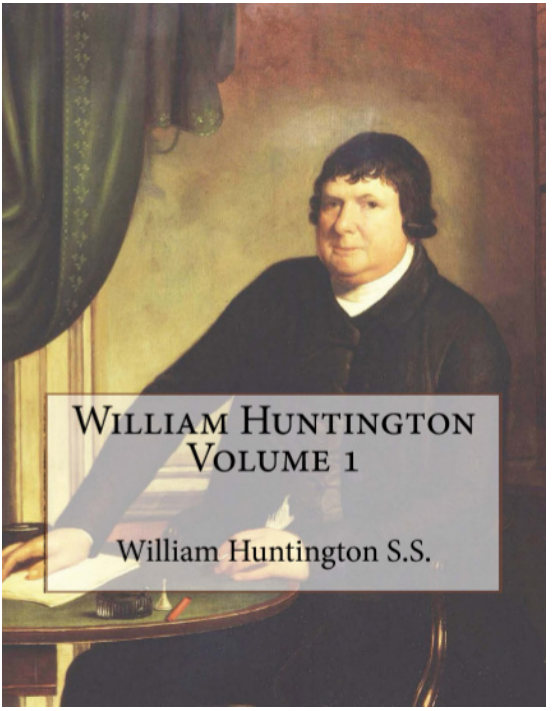
"Memorials of the Mercies of a Covenant God while Traveling through the Wilderness", is one of the best written of its genre.

He preached and taught the doctrines of grace along with his contemporaries William Gadsby, John Warburton, J.C. Philpott.

These men were all Calvinists maintaining the bible to be the word of God and giving all the praise and glory to the Lord Jesus Christ for their salvation

WILLIAM HUNTINGTON

Volume 1 of a 20 Volume Set



William Huntington Volume 1

Authored by William Huntington S.S,
List Price: $9.99
8.5" x 11" (21.59 x 27.94 cm)
Black & White on White paper

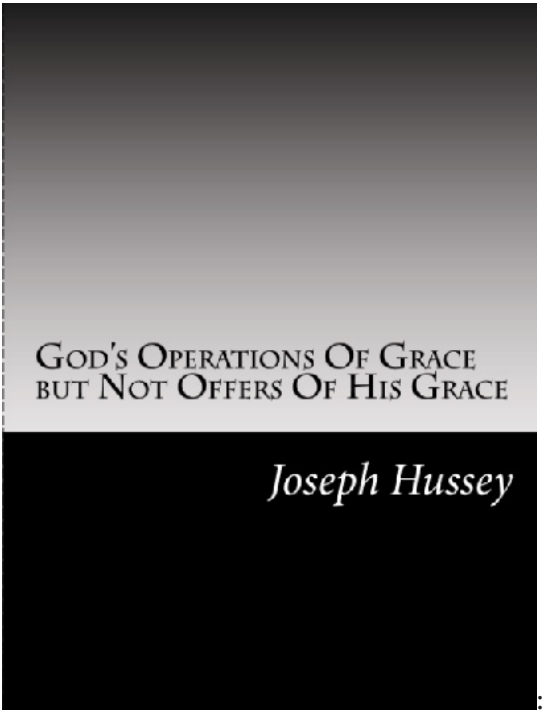
142 pages
ISBN-13: 978-1983933820 (CreateSpace-Assigned)
ISBN-10: 1983933821
BISAC: Religion / Christianity / Calvinist

William Huntington S.S. (2nd February 1745- 1 July 1813) was an English preacher and the man who preached to the Queen of England as well as the Prime Minister, and signed his letters William Huntington, S.S. (Saved Sinner). He taught that the moral law, or the 10 commandments, as published by Moses, was not the rule of life for the believer but rather the gospel, which is the Law Christ. He delighted in talking of the everlasting love of God, blessed redemption, all conquering grace, mysterious providence, the Spirit's work in mens souls and many other good news themes. He was charge with being an Antinomian although his writings and sermons do not bear this out. Huntington was a strict Calvinist who believed some were predestined to eternal life and some were not. He founded or opened chapels throughout England, many of which survive to this day.

There are 20 volumes of his works that were published in 1811, this is volume 1 of that series.

This volume contains the Kingdom Of Heaven Taken By Prayer and The Spiritual Sea Voyage

GOD'S OPERATIONS OF GRACE BUT NOT OFFERS OF HIS GRACE



Published 1707
Authored by Joseph Hussey

List Price: $11.99
8.5" x 11" (21.59 x 27.94 cm)
Black & White on White paper
226 pages
ISBN-13: 978-1979551847 (CreateSpace-Assigned)
ISBN-10: 1979551847
BISAC: Religion / Christian Theology / Soteriology

This work of Joseph Hussey treats the subject of preaching the gospel in light of the distinguishing doctors of grace. This is as relevant today as it was in the 18 century as there are those who

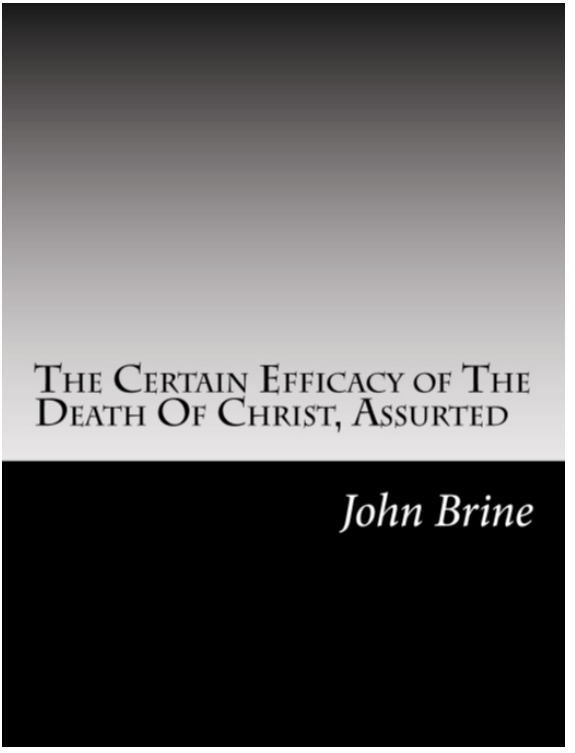
call themselves Calvinists but are not and advocate "Duty Faith" and "Duty Repentance", terms that are used to express a belief that it is the duty of all men, every where, to receive and accept the Lord Jesus Christ as their own personal saviour.

There are those historically, such as Richard Baxter and Andrew Fuller, who advocated, "Duty Faith" and 'Duty Repentance', in the UK and as a result brought about a great division the among Particular Baptists and Presbyterians and evangelicals. I am not sure about America.

This work of Joseph Hussey denies "Duty Faith" and "Duty Repentance" and demonstrates that saving faith is a free grace gift of God, bestowed upon those being effectually called by the Spirit of God, and who are stilled the elect. That is those for who the Lord Jesus died.

This book is published to assist Preterits' studying eschatology and all Calvinists, as it is important to have a correct understanding of the nature of the fall of Man and the corruption of human nature in order to see the glory of free grace.

THE CERTAIN EFFICACY OF THE DEATH OF CHRIST, ASSURTED



Authored by John Brine
Created by David Clarke

List Price: $7.99
8.5" x 11" (21.59 x 27.94 cm)
Black & White on White paper
114 pages
ISBN-13: 978-1973922254 (CreateSpace-Assigned)
ISBN-10: 1973922258
BISAC: Religion / Christian Theology / Soteriology

This work declares the Glory of God in all his Perfections, the Honour of Christ, and the eternal Happiness of his People,

all of which are intimately concerned in them. This is treated in four parts: In the First John Brine endeavours to prove the limited Extent of the Death of CHRIST, and the certain Salvation of all those for whom he died.

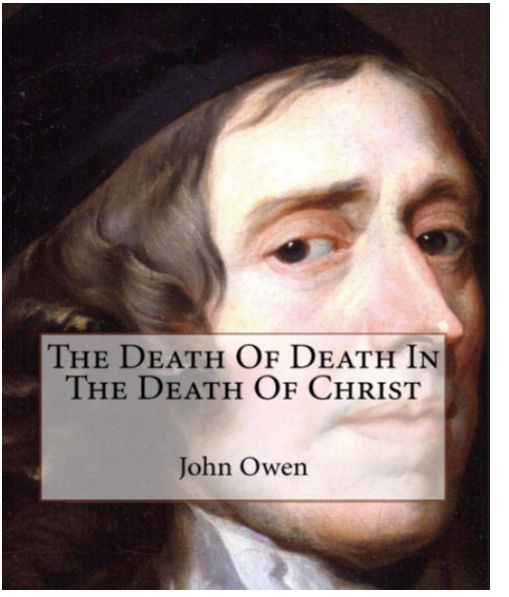
In the Second, the Objections which are usually urged by the Arminians, and others, will be answered.

In the Third shall attempt to prove the Impossibility of the Salvation of the Non-Elect, upon the Supposition of no other than a conditional Provision of Salvation being made for them.

In the Fourth Part shall attend to what he delivers on the Subjects of the Imputation of original Sin to Men, the Charge of Sin on CHRIST, and the Imputation of his Righteousness to his People.

This has been republished by Bierton Particular Baptists to further the cause of God and truth, it opposes Arminianism, Islam, and duty faith.

THE DEATH OF DEATH IN THE DEATH OF CHRIST



John Owen

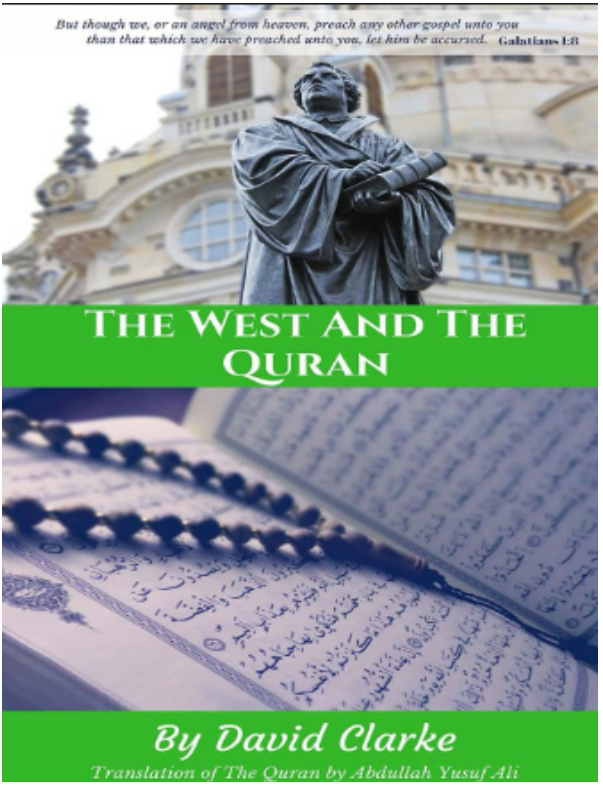
List Price: $9.99
8.5" x 11" (21.59 x 27.94 cm)
Black & White on White paper
170 pages
ISBN-13: 978-1544793733 (CreateSpace-Assigned)
ISBN-10: 1544793731
BISAC: Religion / Christian Theology / Soteriology

The Death of Death in the Death of Christ is a polemical work, designed to show, among other things, that the doctrine of universal redemption is unscriptural and destructive of the gospel. There are many, therefore, to whom it is not likely to be of interest. Those who see no need for doctrinal exactness and have no time for theological debates which show up divisions between so-called Evangelicals may well regret its reappearance. Some may find the very sound of Owen's thesis so shocking that they will refuse to read his book at all; so passionate a thing is prejudice, and so proud are we of our theological shibboleths. But it is hoped that this reprint will find itself readers of a different spirit. There are signs today of a new upsurge of interest in the theology of the Bible: a new readiness to test traditions, to search the Scriptures and to think through the faith. It is to those who share this readiness that Owen's treatise is offered, in the belief that it will help us in one of the most urgent tasks facing Evangelical Christendom today—the recovery of the gospel.

This last remark may cause some raising of eyebrows, but it seems to be warranted by the facts. There is no doubt that Evangelicalism today is in a state of perplexity and unsettlement. In such matters as the practice of evangelism, the teaching of holiness, the building up of local church life, the pastor's dealing with souls and the exercise of discipline, there is evidence of widespread dissatisfaction with things as they are and of equally widespread uncertainty as to the road ahead. This is a complex phenomenon, to which many factors have contributed; but, if we go to the root of the matter, we shall find that these perplexities are

all ultimately due to our having lost our grip on the biblical gospel. Without realising it, we have during the past century bartered that gospel for a substitute product which, though it looks similar enough in points of detail, is as a whole a decidedly different thing. Hence our troubles; for the substitute product does not answer the ends for which the authentic gospel has in past days proved itself so mighty. The new gospel conspicuously fails to produce deep reverence, deep repentance, deep humility, a spirit of worship, a concern for the church. Why? We would suggest that the reason lies in its own character and content. It fails to make men God-centred in their thoughts and God-fearing in their hearts because this is not primarily what it is trying to do. One way of stating the difference between it and the old gospel is to say that it is too exclusively concerned to be "helpful" to man—to bring peace, comfort, happiness, satisfaction—and too little concerned to glorify God. The old gospel was "helpful," too—more so, indeed, than is the new—but (so to speak) incidentally, for its first concern was always to give glory to God. It was always and essentially a proclamation of Divine sovereignty in mercy and judgment, a summons to bow down and worship the mighty Lord on whom man depends for all good, both in nature and in grace. Its centre of reference was unambiguously God. But in the new gospel the centre of reference is man. This is just to say that the old gospel was religious in a way that the new gospel is not. Whereas the chief aim of the old was to teach men to worship God, the concern of the new seems limited to making them feel better. The subject of the old gospel was God and His ways with men; the subject of the new is man and the help God gives him. There is a world of difference. The whole perspective and emphasis of gospel preaching has changed.

THE WEST AND THE QURAN



Translation of The Quran

Authored by David Clarke, Authored with Abdullah Yusuf Ali
List Price: $9.99
8.5" x 11" (21.59 x 27.94 cm)
Black & White on White paper
248 pages
ISBN-13: 978-1548914042 (CreateSpace-Assigned)
ISBN-10: 1548914045
BISAC: Religion / Biblical Criticism & Interpretation / General

This Publication treats the subject of the Quran and the reason for presenting this is due to a rise in Islamic terrorism which has caused great concern to many in the West. So with the current

massive influx of Muslim's migrating from the various parts of the world into Europe, Great Britain and the USA, it seems reasonable to discover the roots of Islam in order to deal with the problems that have occurred. Our Politicians seem clueless on how to deal with this enemy and when they are questioned they appear to know relatively little about Muhammad and his teaching. One of our greatest Prime-ministers in Britain William Gladstone declared the Quran an "Accursed book" and once held a copy of Muhammad's Quran up in Parliament, declaring: "So long as there is this book there will be no peace in the world".

Winston Churchill was one of the greatest leaders of the 20th Century, who served as Prime Minister of the United Kingdom during World War II and again from 1951 to 1955.

As an officer of the British Army in 1897 and 1898, he fought against a Pashtun tribe in the north west frontier of British India and also at the Battle of Omdurman in Sudan. In both of those conflicts, he had eye-opening encounters with Muslims. These incidents allowed his keen powers of observation and always-fluid pen to weigh in on the subject of Islamic society.

While these words were written when he was only 25-years-old (in 1899), they serve as a prophetic warning to Western civilisation today.

"How dreadful are the curses which Mohammedanism (Islam) lays on its votaries! Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy."

Churchill apparently witnessed the same phenomenon in several places he visited. "The effects are apparent in many countries: improvident habits, slovenly systems of agriculture, sluggish methods of commerce and insecurity of property exist wherever the followers of the Prophet rule or live."

He saw the temporal and the eternal tainted by their belief system. "A degraded sensualism deprives this life of its grace and refinement, the next of its dignity and sanctity," he wrote.

The second-class status of women also grated at the young officer. "The fact that in Mohammedan law every woman must belong to some man as his absolute property, either as a child, a wife, or a concubine, must delay the final extinction of slavery until the faith of Islam has ceased to be a great power among men," he noted.

"Individual Muslims may show splendid qualities, but the influence of the religion paralyses the social development of those who follow it. No stronger retrograde force exists in the world."

Well before the birth of modern Israel, its terror tactics and drive for world domination were felt. "Far from being moribund, Mohammedanism is a militant and proselytising faith. It has already spread throughout Central Africa, raising fearless warriors at every step, and were it not that Christianity is sheltered in the strong arms of science, the science against which it (Islam) has vainly struggled, the civilisation of modern Europe might fall, as fell the civilisation of ancient Rome."

With the influx of Muslim people from the various parts of the continent along with their culture all of which is shaped by the teachings of Muhammad in the Quran.

Some objections and Observations are as follows:

Islam means submission

Islam does not mean peace

Multiculturalism is a failure.

Islam denies the natural rights of women

An Objection Halal Meat

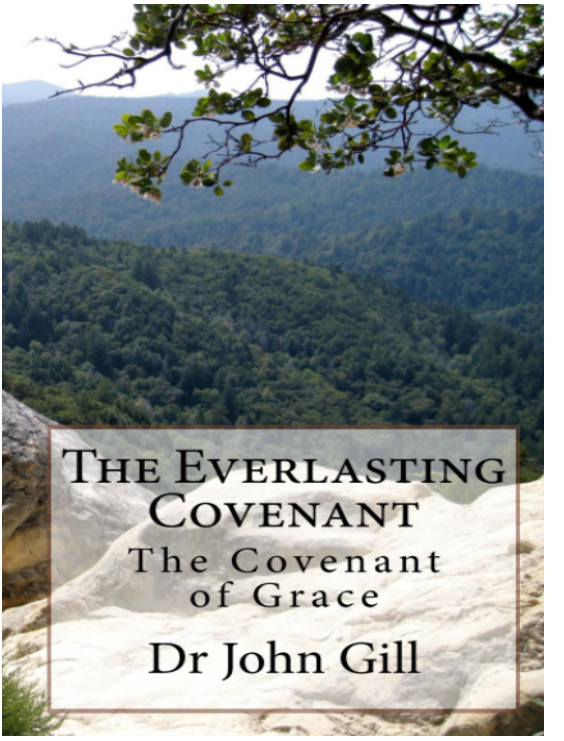
An Objection To Shari-ah Law

Objects to Female Genital Mutilation (FGM)

An objection to Jihad which seeks over throw Western culture through education, Social activity, political activation and Law.

For this reason, this publication is made available for education purposes. With this prayer that God may grant us all wisdom as to how we may respond to the rise and threat of Islam.

THE EVERLASTING COVENANT



The Covenant of Grace

Authored by Dr John Gill.
List Price: $9.98
5.25" x 8" (13.335 x 20.32 cm)
Black & White on White paper
188 pages
ISBN-13: 978-1535011020 (CreateSpace-Assigned)
ISBN-10: 1535011025
BISAC: Religion / Christian Theology / Systematic

This book treats the subject of the Everlasting Covenant of grace. A covenant made between the three Persons Father, Son and Holy Ghost, before the world began. That has been gradually

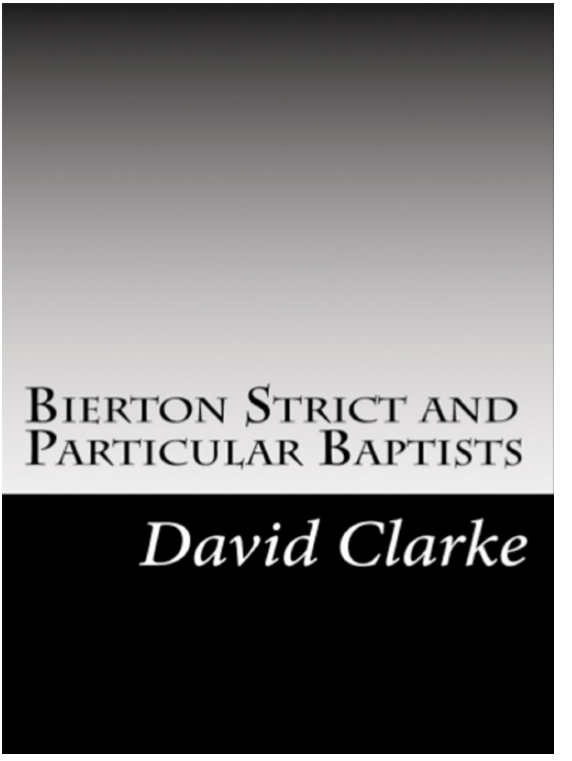
revealed by means of the Old Covenant and the New Covenant as declared by the Lord Jesus and His Apostles. It is by this covenant the whole Israel of God are saved.

Dr. John Gill (23 November 1697 – 14 October 1771) was an English Baptist pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology. Born in Kettering, Northamptonshire, he attended Kettering Grammar School where he mastered the Latin classics and learned Greek by age 11. He continued self-study in everything from logic to Hebrew, his love for the latter remaining throughout his life. He is the only person to write a commentary on each very of the bible and after its completion wrote his Body of Doctrinal and Practical Divinity from which this subject The Everlasting Covenant is an extract.

This book has be republished by Bierton Particular Baptists with a view to promote the cause of God and truth and to encourage all to read and study the scriptures for themselves. A knowledge of this subject will enable one to be free from the pitfalls of Arminianism

BIERTON STRICT AND PARTICULAR BAPTISTS

2nd Edition



Authored by Mr David Clarke Cert.
List Price: $13.99
5.25" x 8" (13.335 x 20.32 cm)
Black & White on White paper
356 pages
ISBN-13: 978-1519553287 (CreateSpace-Assigned)
ISBN-10: 1519553285
BISAC: Biography & Autobiography / Religious

This book tells the story and life of David Clarke in the form of an autobiography. It is no ordinary book in that David and his brother were both notorious criminals in the 60's, living in Aylesbury, Buckinghamshire, where they were MODs and were

both sent to prison for and malicious wounding and carrying a fire arm without a license . They were however both converted from crime to Christ and turned their lives around.

This story tells of David's conversion to Christianity in 1970 and that of Michael's conversion, 1999 some 30 years later.

It tells of their time in HMP Canterbury Prison and David's time in HMP Wormwood Scrubs and Dover Borstal. It also tells of David's criminal activity and the crimes he committed before his miraculous conversion from crime to Christ, during a bad experience on LSD, in 1970.

It tells how he became a Christian over night and how he learned to read in order to come to a fuller knowledge of the gospel. He learned to read through reading the bible and classical Christian literature. David tells of the events that led to him making a confession to the police about 24 crimes he had committed since leaving Dover Borstal in 1968 and of the court case where he was not sentenced. It tells how David's educated himself and went on to Higher education, and graduated with a Certificate in Education and how he went on to teach Electronics, for over 20 years, in colleges of Higher and Further Education.

It tells of his life as a member of the Bierton Strict and Particular Baptist church, which was a Gospel Standard cause, and how he was called by the Lord and sent by the church to preach the gospel. David tells of the various difficulties that he faced once he discovered the many doctrinal errors amongst the various Christian groups he met and of the opposition that he experience when he sought to correct them. David recorded his experience and finding in his book "The Bierton Crisis" 1984, written to help others.

David's tells how his brother Michael was untouched by his conversion in 1970 and continued his flamboyant lifestyle ending up doing a 16 year prison sentence, in the Philippines, in 1996.

David tells how Michael too was converted to Christianity through reading C.S. Lewis's book, "Mere Christianity", and him

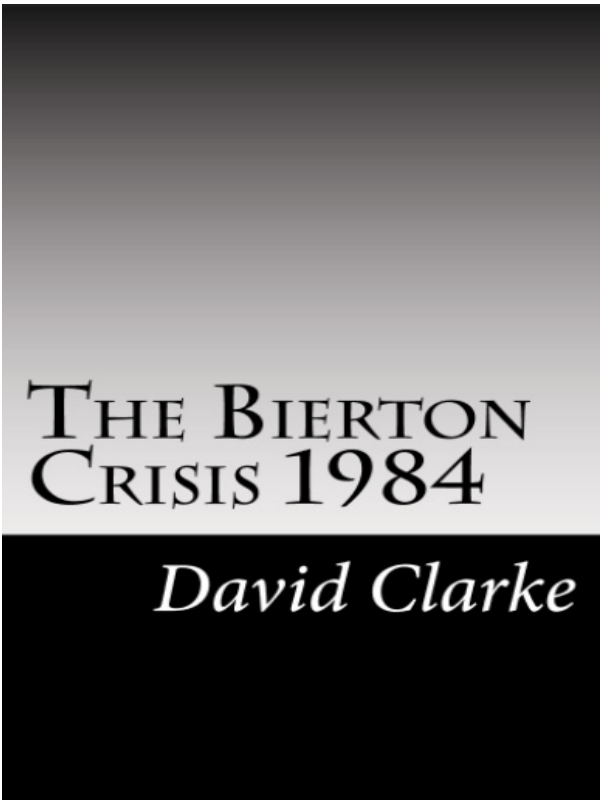
being convinced that Jesus was the Christ the Son of the living God. David then tells of his mission to the Philippines, to bring help and assistance to Michael, in 2001 and of their joint venture in helping in the rehabilitation of many former convicted criminals, not only in New Bilibid Prison but other Jails in the Philippines.

David tells how he felt compelled to write this story in his book , "Converted On LSD Trip". once he got news of his brothers arrest, in the Philippines, via ITN Television news broadcast, in 1995. This book was published when he got news of his brothers conversion from crime to Christ in 1999, which was after serving 5 years of his 16 year sentence.

This story is told in their joint book, "Trojan Warriors", that contains the testimonies of 66 notorious criminals who too had turned there lives around, from crime to Christ, 22 of which testimonies are men on Death Row.

David say he believes his story could be of great help to any one seeking to follow the Lord Jesus Christ but sadly Michael died in New Bilibid Prison of tuberculosis, in 2005 before their vision of bringing help to many was realized.

THE BIERTON CRISIS



2nd Edition: A Testimony of David Clarke

Authored by Mr David Clarke Cert.E
List Price: $10.99
5.25" x 8" (13.335 x 20.32 cm)
Black & White on White paper
244 pages
ISBN-13: 978-1534701717 (CreateSpace-Assigned)
ISBN-10: 1534701710
BISAC: Religion / Christian Theology / Soteriology

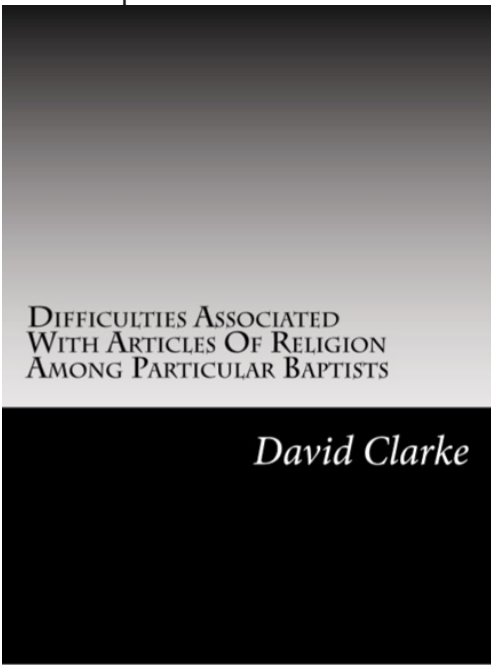
The Bierton Crisis is the personal story of David Clarke a member of the Bierton Strict and Particular Baptist church. He was also the church secretary and minister sent by the church to

preach the gospel in 1982.
The Bierton Church was formed in 1831 and was a Gospel Standard cause who's rules of membership are such that only the church can terminate ones membership.
This tells of a crisis that took place in the church in 1984, which led to some members withdrawing support. David, the author, was one of the members who withdrew but the church did not terminate his membership as they wished him return.
This story tells in detail about those errors in doctrine and practices that had crept into the Bierton church and of the lengths taken to put matters right. David maintained and taught Particular Redemption and that the gospel was the rule of life for the believer and not the law of Moses as some church members maintained.
This story tells of the closure of the Bierton chapel when David was on mission work in the Philippines in December 2002 and when the remaining church members died. It tells how David was encouraged by the church overseer to return to Bierton and re-open the chapel.
On David's return to the UK he learned a newly unelected set of trustees had take over the responsibility for the chapel and were seeking to sell it. The story tells how he was refused permission to re open or use the chapel and they sold it as a domestic dwelling, in 2006.
These trustees held doctrinal views that opposed the Bierton church and they denied David's continued membership of the church in order to lay claim too and sell the chapel, using the money from the sale of the chapel for their own purposes.
David hopes that his testimony will promote the gospel of the Lord Jesus Christ, as set out in the doctrines of grace, especially Particular Redemption and the rule of life for the believer being the gospel of Christ, the royal law of liberty, and not the law of Moses as some reformed Calvinists teach, will be realized by the reader.
His desire is that any who are called to preach the gospel should

examine their own standing and ensure that they can derive from scripture the doctrines and practices they teach and advance and that they can derived the truths they teach from scripture alone and not from the traditions of men or their opinions however well they may be thought of.

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION

Among Particular Baptists



Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a churches constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Bierton Particular

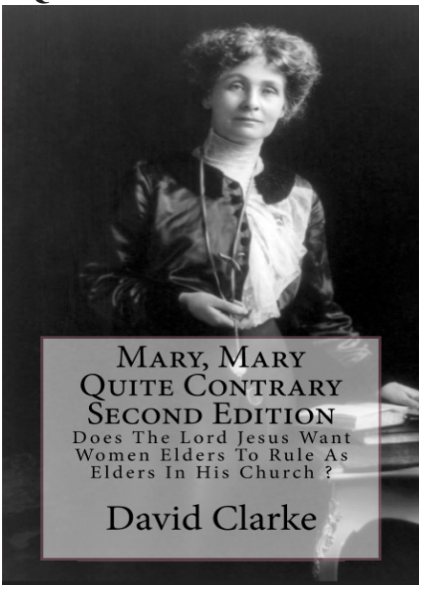
Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Bierton Particular Baptists Pakistan articles of religion from the first Bierton Particular Baptists of 1831,of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encounter by Particular Baptist during the later part of the 19 century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction.

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

ISBN-13: 978-1532953446

BISAC: Religion / Christianity / Baptist

MARY, MARY QUITE CONTRARY 3rd Edition



Does The Lord Jesus Want Women To Rule As Elders In His Church ?

Authored by Mr David Clarke Cert E

List Price: $8.99
5.25" x 8" (13.335 x 20.32 cm)
Black & White on White paper
154 pages
ISBN-13: 978-1514206812 (CreateSpace-Assigned)
ISBN-10: 1514206811
BISAC: Religion / Christian Theology / General

When treating the subject of women elders in the church we are not dealing with the affairs of a secular society and so it has nothing to do with women's rights, equality of sex or race in the world. This matter only relates to men and women in a Christian church. It is about the rules of the house of God, which is the church of the living God and rules for those who are members of the body of Christ and members of an heavenly county.

The Suffragettes

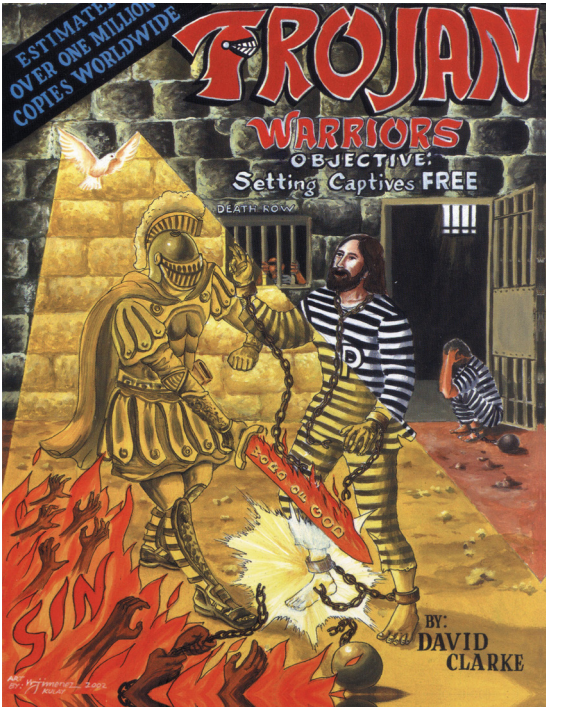
Emmeline Pankhurst 1858 -1928) was a Suffragette and worked very hard to bring equal rights for women to vote as men. In the year of her death all women over 21 gained the right to vote. The Suffragette movement brought about many changes for the better in a secular society but not so for women seeking to follow Christian principles. One of her famous quotes was, "Trust in God She shall provide". Terms which do not reflect Christian beliefs. We know God will provide and He is not a she.

In the USA and the UK, women's political rights were brought into general political consciousness by the suffragettes and since then there have been legal rights granted to the Lesbian, gay, bisexual and transgender groups, same sex marriages, along with the development of the feminist movement and the appointment of persons from the LBGT community to responsible positions in the Church of England. All of this has caused conflict in the Christian community due to differences beliefs of right and wrong.

This book seeks to show what the bible has to say about the

role of women in the church and family. Since these rules are taught by the Apostles of Christ they are the word of God to us and we should obey. The secular world may differ and turn from the narrow path taught in scripture but we should follow the word of God, this is our wisdom.

TROJAN WARRIORS



Setting Captives Free

Authored by Mr David Clarke CertEd, Authored by Mr Michael J Clarke

List Price: $15.99

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

446 pages

ISBN-13: 978-1508574989 (CreateSpace-Assigned)

ISBN-10: 1508574987

BISAC: Religion / Christian Life / General

Trojan Warriors is a true story of two brothers, Michael and David Clarke, who are brought up in Aylesbury, Buckinghamshire, England. They became criminals in the 60's and were sent to prison for malicious wounding and carrying a fire arm without a license, in 1967.

They both turned from their lives of crimes in remarkable ways but some 25 years apart, and then they worked together helping other prison inmates, on their own roads of reformation.

David the younger brother became a Christian, after a bad experience on LSD, in 1970, and then went on to educate himself and then on to Higher Education. He became a baptist minister and taught electronics for over 20 years, in colleges of Higher and Further Education. Michael however remained untouched and continued his flamboyant life style ending up serving a 16 year prison sentence, in the Philippines, in 1996, where he died of tuberculosis in 2005.

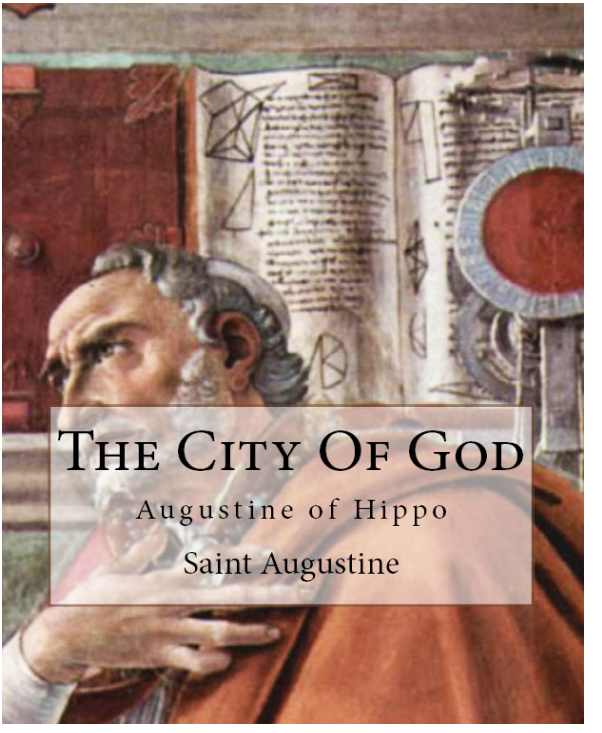
When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to wrote their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of his sentence, he published their story in his book, "Converted on LS Trip", and directed a mission of help to the Philippines to assist his brother. This book tells the story of this mission.

They then worked together with many former notorious criminals, who were inmates in New Bilibid Prison, who too had become Christians and turned their lives around. This help was to train them to become preachers of the gospel of Jesus Christ .

This book contains the 66 testimonies of some of these men who convicted former criminals, incarcerated in New Bilibid Prison. They are the, "Trojan Warriors", who had turned their lives around and from crime to Christ. Twenty two of these testimonies are men who are on Death Row scheduled to be executed by lethal injection.

Revelation 12 verse 11: And they overcame him by the blood of the lamb and the word of their testimony and they loved not their lives unto the death.

THE CITY OF GOD



Augustine of Hippo

Authored by Saint Augustine, Authored by David Clarke
List Price: $10.28
8.5" x 11" (21.59 x 27.94 cm)
Black & White on White paper
272 pages
ISBN-13: 978-1547278985 (CreateSpace-Assigned)
ISBN-10: 1547278986
BISAC: Religion / Christian Theology / Soteriology

The City of God, is a book of Christian philosophy written in Latin by Augustine of Hippo in the early 5th century AD. The book

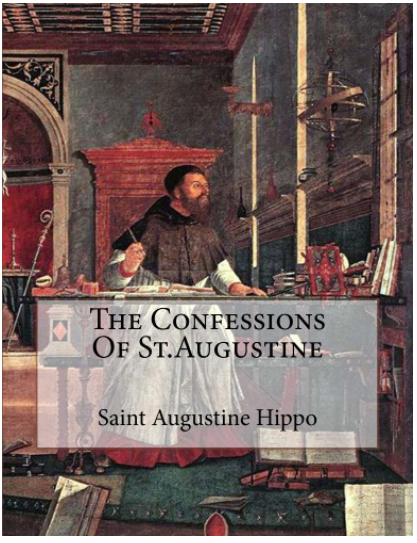
was in response to allegations that Christianity brought about the decline of Rome and is considered one of Augustine's most important works.

The City of God is a cornerstone of Western thought, expounding on many profound questions of theology, such as the suffering of the righteous, the existence of evil, the conflict between free will and divine omniscience, and the doctrine of original sin.

Augustine is recognized as a saint in the Catholic Church, the Eastern Christian Church, and the Anglican Communion and as a preeminent Doctor of the Church.

Many Protestants, especially Calvinists and Lutherans, consider him to be one of the theological fathers of the Protestant Reformation due to his teachings on salvation and divine grace. Lutherans, and Martin Luther in particular, have held Augustine in preeminence (after the Bible and St. Paul). Luther himself was a member of the Order of the Augustinian Eremites (1505–1521).

THE CONFESSIONS OF ST.AUGUSTINE

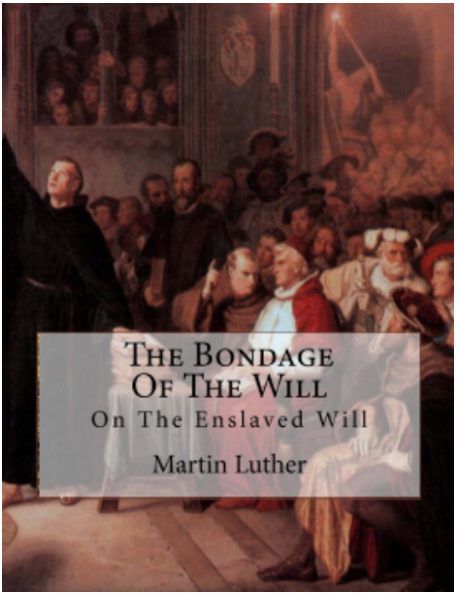


St. Augustine Of Hippo (Author)

This is an autobiography, a work, consisting of 13 books, by Saint Augustine of Hippo, written in Latin between AD 397 and 400. The work outlines Saint Augustine's sinful youth and his conversion to Christianity. Its original title was Confessions in Thirteen Books, and it was composed to be read out loud with each book being a complete unit. Confessions is generally considered one of Augustine's most important texts. It is widely seen as the first Western autobiography ever written, and was an influential model for Christian writers throughout the Middle Ages. Professor Henry Chadwick wrote that Confessions will "always rank among the great masterpieces of western literature". Written after the legalization of Christianity, Confessions dated from an era where martyrdom was no longer a threat to most Christians as was the case two centuries earlier. Instead, a Christian's struggles were usually internal. Confessions was written between AD 397–398, suggesting self-justification as a possible motivation for the work. With the words "I wish to act in truth, making my confession both in my heart before you and in this book before the many who will read it" in Book X Chapter 1 Augustine both confesses his sins and glorifies God through humility in His grace, the two meanings that define "confessions," in order to reconcile his imperfections not onlyThis is an autobiography, a work, consisting of 13 books, by Saint Augustine of Hippo, written in Latin between AD 397 and 400. The work outlines Sais composed to be read out loud with each book being a complete unit. Confessions is generally considered one of Augustine's most important texts. It is widely seen as the first Western autobiography ever written, and was an influential model for Christian writers throughout the Middle Ages. Professor Henry Chadwick wrote that Confessions will "always rank among the great masterpieces of western literature". Written after the legalization of Christianity, Confessions dated from an era where martyrdom was no longer a threat to most Christians as was the case two centuries earlier. Instead, a Christian's struggles were usually internal. Confessions was written between AD 397–398,

suggesting self-justification as a possible motivation for the work. With the words "I wish to act in truth, making my confession both in my heart before you and in this book before the many who will read it" in Book X Chapter 1 Augustine both confesses his sins and glorifies God through humility in His grace, the two meanings that define "confessions," in order to reconcile his imperfections not only to his critics but also to God. Pelagius, a British monk, took exception to Augustines prayer "Grant what Thou commandest, and command what Thou dost desire." Pelagius recoiled in horror at the idea that a divine gift (grace) is necessary to perform what God commands. For Pelagius and his followers responsibility always implies ability. If man has the moral responsibility to obey the law of God, he must also have the moral ability to do it. Augustine took up the cause of God clearly demonstrating the the fall of man and the inability of man to do good and defended the truth of original sin.

THE BONDAGE OF THE WILL



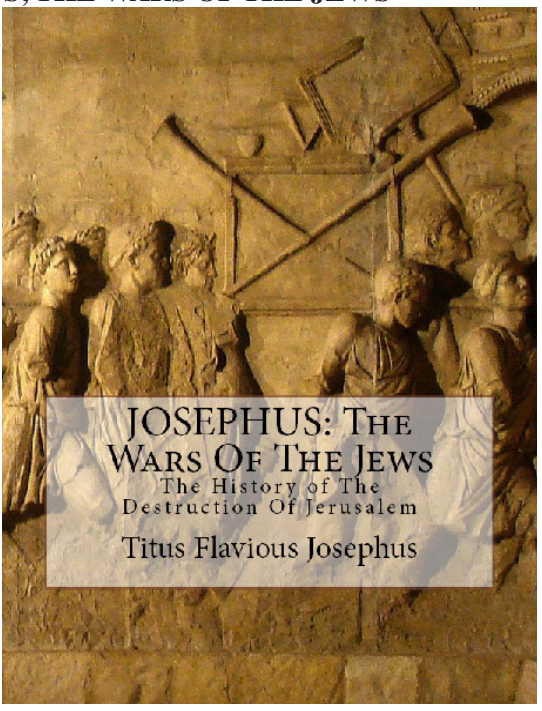
On The Enslaved Will

Authored by Martin Luther DD

List Price: $9.00
8.5" x 11" (21.59 x 27.94 cm)
Black & White on White paper
150 pages
ISBN-13: 978-1547044207
ISBN-10: 1547044209
BISAC: Religion / Christian Theology / Systematic

This work of Martin Luther is very relevant today as so many who profess a knowledge of God in the person of the Lord Jesus Christ are unable to discern the error of so-called Free Will. So for any who find a problem with Calvinism and Arminianism it is important they grasp the issues discussed in this book. This was first published in 1525 and was Luther's reply to Desiderius Erasmus on Free Will, which had appeared in 1524 and was his first public attack on Luther. The issue raised by Erasmus was human beings, after the fall of Man are free to choose good or evil. The debate between Luther and Erasmus is one of the earliest of the Reformation over the issue of free will and predestination.

JOSEPHUS, THE WARS OF THE JEWS



The History of The Destruction Of Jerusalem

Authored by Titus Flavius Josephus, Designed by Translated by William Winston

ISBN-13: 978-1985029132 (CreateSpace-Assigned)
ISBN-10: 1985029138
BISAC: Religion / Christianity / History / General

Josephus was an eye witness to those events that he records in this book, 'The Wars of The Jews', or 'The History of The Destruction Of Jerusalem'.

He records historic events that took place during and after the times of the New Testament scriptures.

The book of Revelation was a prophecy, given to Jesus Christ, and published by the Apostle John, about those things that were

shortly to come to pass in his day.

From the internal evidence of the book Revelation was written before the Neuronic persecution, of 66 A.D. and before the fall off Jerusalem and the destruction of the temple, in 70. A.D. This is because the book records that the temple in Jerusalem was still standing at the time the book was written and not around 95 A.D. as Eusebius mistakenly says.

The historic events that Josephus records are remarkable as they give evidence to the fulfilment of Prophecy given by the Lord Jesus in his Olivet prophecy. In fact the book of Revelation was a prophecy of those events that were shortly to come to pass when Jesus spoke to John who wrote the Revelation. Jesus had informed his Apostles about future events and they lived in expectation of there fulfilment in their day.

Josephus gives the historic evidence of the fulfilment of those prophecies and that confirms scripture fulfilment.

We recommend the James Stuart Russell's book, 'The Parousia' as a very good introduction to this subject and advertised at the back of this book in our Further Publications.